

A
Believers Triumph
OVER
D E A T H,

Exemplified in a
R E L A T I O N
OF
The LAST HOURS
OF
Dr ANDREW RIVET.

AND
An Account of divers other Re-
markable Instances.

BEING
An History of the *Comfortable End*, and
dying Words of several eminent Men;
with other Occasional Passages :

All tending to comfort Christians against the Fear of
Death, and prepare them for a like Happy Change.

*He shall enter into Peace : They shall rest in their Beds,
each one walking in his Uprightness. Isa. 57. 2.*

London, Printed for Benjamin Alsop at the Angel and
Bible in the Poultry, 1682.

- m. d



The PREFACE.

I Will not trouble the Reader with a long Preface to a little Book, nor waste Time in an affected Apology for my Undertaking to publish the ensuing Stories in the English Tongue; for I doubt not but upon a serious Perusal, the things here Related will be esteemed by every Pious Christian of that worth and use, as will sufficiently recommend this Account of them to their good acceptance, who were not capable of reading them in another Language.

The Preface.

The first, and largest part, of what is here offered to your Service, (viz. The last Hours of Dr. Rivet) was first written, and published in the French Tongue, and soon after turned into Latine, and printed again in the last Edition of his learned and elaborate Works; from whence you have it now translated into our own Language: I have added nothing of my own to it, nor omitted the mention of the least circumstance there set down, but have faithfully represented the whole in the same order as I met with it my self: And I may modestly say, 'Tis as great a Story of this kind as most Ages can furnish us with. That this
might

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might not go alone, I have in the Appendix added the Memorable Examples of the Blessed and Peaceful End of some others also, eminent for their Piety, and zealous Profession of the Protestant Religion while they lived : In which (where no other Author is cited) I have followed the Authority of Melchior Adamus, or of those from whom he made his Collections ; and do assure you, that as there is nothing Reported without good Warrant, as to the truth of matter of fact, so I am confident nothing will occur, but what is suitable to feed and increase those holy Affections, and that Pious Zeal, which I hope the foregoing Nar-

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rative may enkindle in the Readers heart.

That which I aim at in the whole is, the Quickening and Encouragement of Christians in their spiritual Course; and that the weighty Sayings, and happy End of these Great men may provoke us to imitate that worthy Pattern of Faith and Holiness, which they have left us both living and dying: Instruction backt by Example is more powerful than that given by Precept alone: 'Tis truly said, Verba docent; Exempla trahunt: i. e. Words teach, but Examples draw: Howbeit, even the Words of Dying men do usually make a deeper Impression

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pression upon the Heart, than
other Discourses can doe: The
Sayings of one upon the brink of
Eternity are next of kin to those
of one returned from the Dead,
and sent back from another
World to give us Warning, and
direction in our way thither, and
therefore do justly claim a more
than ordinary attention from us.
These men call to us from the
borders of Light, having already
tasted the Fruit of the hea-
venly Canaan; and have left
behind them such a feeling Te-
stimony of its Sweetness and Glo-
ry, as may greatly engage our
Souls in pursuit after that same
Blessedness which they are arri-
ved at. And if we would have

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our Death to be as Gainful
and Comfortable as theirs, we
must make the Glory of Christ
the highest End and Design of
our Lives, as they did. What
is the Talent of Time lent us
for, but that we might work
out our own Salvation with fear
and trembling? We lose all our
time and pains that are not em-
ployed this way; and shall at
last be of his mind that said

Dr. Donn. upon his Death-bed, I repent
of all my Life, but that
part of it which I spent in
Communion with God and
doing Good. All the World
will not relieve a Dying Man.
For what will it profit a
man if he Gain the whole
World,

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World, and lose his own Soul? or what shall a man give in Exchange for his Soul? The greatest Monarch that dyes without Grace, must subscribe to the last words of Sept. Severus the Roman Emperour, Πάντα ἐγρόμην, καὶ ἔδην ἐμὸν λυσσελεῖ. i. e. I have been all things, and nothing profits me.

Pezel.
Mellif.

I cannot but adde the Grave and serious words of Salmasius, who was a Man of Great Learning, of extraordinary diligence in his Studies, and of Great Fame among the Scholars of this last Age; and yet upon his Death-bed he pours forth this bitter Complaint:

“Oh

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“ Oh I have lost a deal of
“ Time ! Time ! that most pre-
“ cious thing in the World, where-
“ of had I but one Year longer,
“ it should be spent in Reading
“ David's Psalms, and Paul's
“ Epistles : Oh Sirs, mind the
“ World less, and God more ;
“ All the Learning in the World
“ without Piety, and the true
“ Fear of God, is nothing worth :
“ The Fear of the Lord that is
“ Wisdom, and to Depart from
“ Evil that is Understanding.

In like manner, the Great
Hugo Grotius, after all his
Labour, Study, and Proficiency
in other Knowledge, at the close
of his Life told his Friends,
“ That he would give all his
“ Learning.

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of Learning and Honour for the
e Plain Integrity and Piety of
e John Urick; who was a de-
r, vout Poor man, that spent
g eight hours of his time in Pray=
s er, eight in Labour, and the
be other eight he allowed for his
; Sleep and necessary Refresh=
ld ments.

ue These Learned men found Re=
: ligion to be the Truest and Best
is Wisdom in a Dying Hour:
m This is the one thing needfull;
at and we shall all find it so, when
is we must take leave of this World,
ey and make our appearance before
se God. That the following lines
, may thro' the Blessing of God
is be made useful to the awaken=
g ing a sence of Religion in those
that

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that do peruse them, is my Desire, and shall be my earnest Prayer to him who alone can bless the Seed sown, and increase the Fruits of Righteousness.

Nehemiah Cox

ERRATA.

THe Errors of the Press which disturb the sense, are thus to be corrected :

Page 19. l. 23. for *Order* r. *Ardor*, p. 20. l. 10. for *great very* r. *very great*, p. 40. l. 19. for *seeing*, p. 133. l. 4. dele *which*, p. 200. l. 8. dele *his*.

THE

THE
LAST HOURS
OF
Dr. ANDREW RIVET.

S. I. **T**HE multitude and variety of things memorable which do occur in this Narrative, doth so much amaze us, that through fear of our own insufficiency either to remember, or express them in a due manner, and according to their dignity and worth, we cannot but wish, this task had been undertaken by abler hands. But seeing it is matter of fact, and words heard, which we are to
B give

give an account of, we had rather (so we may but serve the profit of our Friends) expose our prudence unto censure, than be defective in our care and good (endeavours in this matter; wherein, that we might be sure to write nothing but most certain Truth, we have chosen to bury many things in oblivion, by a silent passing over what we have but an imperfect remembrance of; and shall content our selves to make a rehearsal with simplicity and truth, of those grave and almost divine Speeches which as they were poured forth by this Holy man, were faithfully preserved, partly in the Memory, and partly in the written Notes of those who constantly attended on him. And yet though we employ our utmost diligence herein, we shall

shall never be able to give them their just weight and Emphasis ; for who can imitate that flowing stream of words which with equal wisdom and piety proceeded from him, in an (almost) continued discourse, for the space of twelve dayes and as many nights ? Or who can represent to the Life the motions of a mind, boiling with Meditations, when the Spirit of God administred such an extemporary effort of sayings proceeding from his fruitful breast, and gravely uttered when his senses were no waies impaired, as he was diversly acted either by Grief and Fear, or Hope and Joy ?

§. 2. It will be but necessary, before we enter upon the Relation of other things, briefly to mention something concerning

cerning the Temper and Disposition of this holy person, and his Circumstances before his last sickness, that the Grace of God towards his Servant may appear the more illustrious; when we see with what care and Providence he disposed his Affairs in the whole course of his life, but especially in this last act thereof.

Besides those excellent gifts wherewith he was adorned (which cannot here be reckoned up particularly) through the Goodness of God he had been favoured with the enjoyment of a sound Mind in a sound and healthy Body; he was of a cheerful and sedate Spirit, holding on in an even course of Life, neither lifted up with prosperity, nor cast down by adversity. So that by the habit of a comely and moderate, delibe-

deliberation, he was ever blessed with an inward Joy, and possessed all things with delight and Gratitude; being no less ready to part with them without regret and trouble, pursuing his own profit and advantage in a serious contemplation of the vanity of all worldly things; often repeating that of the Apostle: *The things which are seen are temporal, but the things which are not seen are eternal*, 2 Cor. 4. 18. He was never moved with sorrowful events that fell out suddenly, whether in publick, or in his private concerns, as a man surprized by an unexpected evil; neither was the tranquility of his mind shaken by them: He was wont to say; *Nothing is impossible; I wonder at nothing*. Neither on the contrary, did he at any time break forth

into a loose and immoderate Joy ; as being one set in an higher place, and looking down upon all things here below as uncertain and perishing. He never found himself, on any other account under such perturbation, nor shewed the like, as upon the decease of the young Prince of *Orange*, who from a Child had been committed to his instruction and tuition ; and whose Death (as he often affirmed) he bewailed out of pure Charity, and not for any private loss that himself might sustain thereby : Because the confidence he had of his excellent disposition, and expectation of his longer Life, had raised him to the hope that he would prove a useful Instrument for the good both of the State and the Church. From that time he seemed to be more than

than ever drawn off from worldly things, and used to speak of them with a certain loathing and disdain. The frame of his mind was also discovered, by a frequent interrupting of his accustomed course of reading the Scriptures in order in his Family, and turning to some select Chapters, such as *Job* 14. *Eccles.* 3. and 4. *Psal.* 49. and 144. From whence he took the occasion of such discourses, as shewed what Meditations he was customarily taken up with.

§. 3. In the last week wherein he lived in health, being in his Garden accompanied by a Friend, and walking up and down therein, as he was wont, with great pleasure, he gave order what he would have done in the dressing of some Trees, and then added: *If I live till*

B. 4.

the:

The Last Hours

the Spring time, they will afford me a pleasant sight ; but if not, I shall be in a Garden far more pleasant. When his Friend interposed and said, There was no cause why he should preface such a thing to himself, seeing he was sound and lively ; he received a Rebuke from Dr. Rivet to this purpose : The time is now come that I am to be treated after another manner ; my age is so far declined and hasting to an end, as plainly to declare that death (which none can be exempted from) stands at my door : And truly death is the principal matter that I meditate on ; God is my witness, that I desire not it's delay, but am ready with a cheerful mind to embrace it, yea even this day, if the will of God were so.

On the same day he was entertained by Mr. Hulsius the Pastor

stor of the *French Church* in that place*, that on the next * *Breda.* day, being *Decemb. 25.* he would preach a thanksgiving Sermon after the celebration of the Lords Supper; which he consenting to do, chose for his Text *Psal. 144. 3, 4. Lord, what is man that thou takest knowledge of him, or the Son of man that thou makest account of him? Man is like to Vanity; his dayes are as a shadow that passeth away.* In his Sermon he had an eminent assistance from God, and delivered his matter with a strong and clear voice, and great liberty of speech; and chiefly applyed his discourse, to shew what favour and honour God had vouchsafed unto man, as well in causing that the Son of God should be a Man, as in giving him for our nourishment unto *Eternal Life*; from

B 5, thence.

thence teaching the Notice God took of mortal men, and how it had pleased him to embrace them in his favour, and to magnifie them.

And in speaking to the answer of the Psalmist, *Man is like to Vanity*, he touched upon the loss of the Prince, whose Instructor he had been, which was then fresh in memory ; but with words no way inclined to flattery, but becoming the Matter and Person that he spoke of, and which breathed forth nothing but pure affection : without taking notice of the Goodness of God, who in the midst of his Judgments had shewed mercy to the house of *Orange*, to which he had granted a new Offspring (a Son being then born) that the dying hope of that Noble Family might be revived before him : At length
he

he closed with a Meditation of Death, an example of which (*said he*) seeing Young men that are strong, have before them in a young man snatch't from the earth in the flower of his age and strength, it ought to be often revolved in their minds, and deep thoughts of approaching death to be entertained, which admits of no return to life: *What is man?* (*said he*) *Nothing but flesh, obnoxious to putrefaction? a flower that springs up to day, and to morrow is cut down: even a vapor that appeareth for a little time, and then vanisheth away, like the breath that proceedeth out of my mouth.* For the cold being great that day, did so condense his breath, that it might be seen of all to whom he was preaching.

Anno
1650.

§. 4. When the Sermon was finished, he returned home as lively and well as he had been seen for some years past; nor did he the next day feel any decay of his former strength. But on Thursday, which was the 27th of *December*, he began to complain of a pain below his Navel; and refusing to eat any Supper, desired that a Clyster might be given him; but it was to no purpose, the liquor being driven back again with greater force than it was injected. That night was pass'd over partly in bearing of his sharp pains, and partly in serious discourses. On Wednesday morning the complaint of his pain was encreased, and he desired that the use of a Clyster might be repeated; which was done accordingly, but with no better success than the

the former: Then were two Physicians sent for, and they suspecting that the former Clysters either had not been skillfully injected, or else were not strong enough, made tryal of the like means once and again; but with the same success as before: for a glutinous humour had already fast locked up the passage against all Remedies. On the next day which was Tuesday, they prescribed Pills of Aloes washed; and on Fryday the Infusion of *Rhubarb*; either of which did sufficiently agitate his body, but effected nothing, neither was any way opened for their passage, the expulsive faculty being weakened and dulled, so that it could give Nature no assistance. The wind shut up in his bowels tormented the sick man, his Belly was swollen, and

and he was afraid to touch either meat or drink, lest thereby his grievance should be increased. There were no proper means unattempted, nor any kind of help by Clysters, Fomentations, or Baths, but were made tryal of, untill by the stubborn disease that resisted all Remedy, he was brought unto death, the twelfth day of his sickness; the History of which we shall now prosecute more at large.

§. 5. On the second day after his disease had seised him, he well understanding the nature of it, declared what the event would be; *Not (saith he) that I would neglect Remedies; that I may please my Friends, I will do whatsoever is thought meet to be done, being secure as to the issue, which I commit to the Providence*

vidence of God: Then he asked his Neece, Mrs Mary Moline, what she conceived of his disease, which he thought would prove mortal: And when she answered, That her opinion was the same; yet that he had no reason to fear any thing, having been long prepared to follow God when he should call; that the time of his Life hitherto had been long, if it were crowned with an happy and Glorious End.

“Thou speakest right (saith
 “he) and I pray thee alwaies
 “address thy self to me with
 “like speeches; and while my
 “sickness continues, depart not
 “from me day nor night: Pro-
 “mise me now that thou wilt
 “keep a chearful countenance,
 “and that thou wilt speak no-
 “thing to me but what may
 “administer joy and support to
 “me;”

“me ; although I fear not
“death, yet I fear the tryal of
“those pains which I have al-
“waies had a very sharp feel-
“ing of.

Then suddainly turning his
speech unto God, he said: “Great
“God ! thou art my Father,
“thou hast given me both Life,
“and a new Life, thou hast
“taught me from my youth,
“and I have declared thy won-
“derful works, forsake me not
“now in my old age : Hither-
“to through thy peculiar fa-
“vour thou hast preserved me
“sound in my body ; and my
“faculties and the functions of
“my mind have not been impair-
“ed ; so that a little before I
“was oppressd by this disease, I
“found my self as apt and
“ready for the exercise of my
“Vocation, as in my Flourish-
“ing Youth : O Lord God !

"it be thy will that I should
 "longer attend upon thy ser-
 "vice, thou canst assuage my
 "disease in one moment: but
 "if thou hast decreed other-
 "wise, lo here is thy Servant;
 "*thy will be done*: This one
 "thing I begg with most in-
 "ward affections, that thou
 "wilt make me conformable
 "to thy good will: Let not
 "thy good Spirit depart from me,
 "that in this conflict thy strength
 "may make me a Conquerour:
 "Accomplish this, O Lord, for
 "thine own sake: And seeing
 "thou hast imployed me in thy
 "work, grant that I may die an
 "honourable death, and such as
 "may be an example unto others:
 "That I may stand fast in that
 "sound Doctrine which I have
 "taught, and may make a good
 "confession thereof before wit-
 "nesses, that thereby thy Church
 "may

" may be both instructed and edi-
 " fied. Let me apply to my self by
 " a lively Faith all the Promises of
 " the Gospel, and let them put
 " forth their efficacy in me, un-
 " to my joy and eternal consola-
 " tion, that nothing in the world,
 " neither affliction, nor distress
 " may seperate me from thee,
 " or cause me to doubt of thy
 " love and favour. Thou know-
 " est my weakneses and infirmi-
 " ties; permit not the grievous-
 " ness of my pain to cast me into
 " impatience or murmuring: ei-
 " ther make my pains tolerable,
 " or furnish me with fortitude
 " and constancy sufficient to bear
 " them: That I may not offend
 " with my Tongue, keep thou
 " the door of my lips.

§. 6. The remainder of the
 day was taken up with pains,
 the use of Remedies, and the
 Visits

Visits of Friends: when the night came on, he earnestly intreated Mrs. *Rivet* his wife, that she would retire her self into the next Chamber; not only because she was afflicted with a vehement Cough, but also that he might remove her from the grievous sight of himself when tormented with his pains; and because he found his tender affections more moved at the sight of her, than any other person. So none remained with him but his Niece Mrs. *Mary Moline*, and two of the household servants. But who can particularly relate the speeches which he uttered, and in a manner poured forth that night and the day following? (which was Thursday Decemb. 29.) with an Affection and ~~Order~~ *ardour* inexpressible, breathing from his Heart nothing but Repentance, Faith,

Faith, Charity, and holy Zeal !
 In a word, he implored the
 mercy of God with the Great-
 est self-denial, and abasement
 of Soul, confessing himself to
 be a miserable sinner, and casting
 away all confidence in any good
 thing which he had done in
 his life ; yea speaking of that
 with great very contempt, he ac-
 cused his own defects, and ascri-
 bed unto God the Glory of
 his good works ; often repeat-
 ing such expressions as these.

“ It is God that hath wrought
 “ the work for me : Shall I al-
 “ ledge or plead my own Righ-
 “ teousnesses before him ? Far
 “ be that from me : If I should
 “ justify my self, my own
 “ mouth would condemn me ;
 “ I will rather open my sin
 “ before him, in a most hum-
 “ ble confession of it, and pray
 “ that

"that he will increase in me
 "the Grace of true Repentance;
 "yea let him wear out this
 "body with sorrow, it mat-
 "ters not; so he give to me
 "a broken and a contrite Heart,
 "which is a sacrifice accepta-
 "ble to himself; As for my
 "part, I do most willingly of-
 "fer up my self: Accept O
 "Lord this imperfect Sacrifice,
 "and supply the defects there-
 "of by the perfect Righteous-
 "ness of that great high Priest
 "who through the eternal Spi-
 "rit offered himself unto God
 "without Spot. Let me be
 "accepted as a living Sacri-
 "fice, holy, and well-pleasing
 "unto God, which is our rea-
 "sonable service. Crucifie, O
 "Lord, this old man, that the bo-
 "dy of sin may be utterly
 "destroyed, and I may rise
 "again unto a new life: *The*
 "wages

Rom. 6.
ult.

"wages of Sin is death, but
"the Gift of God is Eternal
"life by Jesus Christ our Lord

Then repeating the word Gift
he added: "It is meer Grace

"not of Works, but of him

Rom. 8.33.

"that calleth; Who shall lay

any thing to the charge of God

elect? It is God that justifieth

Who is he that condemneth? It

is Christ that dyed; yea rather

that is risen again, who is even

at the right hand of God, who

also maketh intercession for us.

Then after a little interruption
of his discourse, by a short
sleep; he thus proceeded.

"I am God's, and he will

"save me; he hath honoured

"me with an holy Calling; and

"hath not suffered his gift

"to be altogether useles in me

"as to the Edification of his

"Church

Church : As to my self, I
 can most truly affirm, that
 I have not served him for
 filthy Lucre, but with a sin-
 cere heart ; and that I was
 my self first perswaded of
 the truth of the Gospel, and
 experienced the efficacy there-
 of, before I preached it to
 others,
 I tasted the good Word of
 God, which by it's power
 pierceth even to the dividing
 asunder of Soul and Spirit, and
 is a discerner of the thoughts
 and intents of the heart.
 Thou hast known my heart,
 O Eternal God ! thou know-
 est that I am not ashamed
 of the Gospel of Christ, but
 have esteemed it my only
 honour to serve thee ; and
 that I have delighted my self
 in the pleasure of obeying
 thy will ! Such was thy good-
 ness

"ness unto me ! I truly and
 "humbly acknowledge, that
 "whatsoever good was in me
 "flowed from thy Grace ; but
 "my defects ought to be ascrib-
 "bed to my inbred Corruption : *Alas !* I acknowledge
 "this with humble and fervent
 "ous repentance ; how oft have
 "I sinned in so holy a Charge
 "not only by omitting many
 "things which I ought to have
 "done, but also by doing man-
 "ny things amiss ! How oft
 "have I offended through negli-
 "gence, and slackness ! Long
 "since had I been cast off, were
 "it not that I had to do with
 "so good a Lord, who hath
 "born with me, and hath been
 "so gracious to me as not
 "to exact a severe account of
 "my Words and Works ! *Alas !*
 "O Lord my God ! Enter now
 "into Judgment with thy ser-
 "vant

and want, for in thy sight shall
no man living be justified.
Let me be found not having
mine own Righteousness, but
the Righteousness of thy Son,
for the sake of which, I beg
thy favour. Pardon, O my
God, Pardon the Iniquity of
thy Servant, who is devoted
to thy Fear: I refuse not
thy discipline, I know it is
necessary; only this I earnest-
ly beg, that it may turn to
my Salvation: Chasten me,
O Lord, but in measure, lest
thou bring me to nothing:
Let not my tryal exceed my
strength, lest I Sin through
Impatience, and become a
Scandal to those I should edifie.
O let me never break out in-
to a murmuring complaint:
O how light is this chastise-
ment, if compared with my
fault! What are these tem-

C

poral

"poral pains, in comparison
 "with those Eternal torments
 "from which I am redeemed
 "by him that poured out his
 "Soul upon the Cross for me
 "For Me! This is the language
 "of Faith, which makes a par-
 "ticular application of Gene-
 "ral Promises. This is a faith-
 "ful saying, and worthy of a
 "acceptation; That Jesus Christ
 "came into the World to save
 "sinners, of whom I am Chief
 "Lord, I believe, help thou
 "mine unbelief: Turn thou
 "me, and I shall be turned in
 "deed: Seal all thy Promises
 "in my Soul! Cause in the in-
 "most of my heart a lively per-
 "ception of those sweet words
 "My Son, be of good comfort
 "thy sins are forgiven thee
 With such holy Meditation
 and speeches as these, was the
 Thursday night passed over.

1 Tim. i.
 15.

1809

§. 7. O

On Friday morning, Dec. 30.
 Mrs. Rivet his Wife, put him
 in mind of sending one to the
 Hague for his Son: *By all means*
 (said he) *that ought to have been*
done sooner; and then gave or-
 der himself concerning it. About
 Nine of the Clock he was vi-
 sited by *Renessius* a Doctor of
 Divinity, and Pastor of a *Dutch*
 Church; who in the Latine
 Tongue saluted him after this
 manner: *Most excellent man, how*
do you? To whom he answer-
 ed in the same Language: "I
 am yet strong, neither doth
 my Speech fail me; but that
 passage in my bowels is not
 yet opened, and unless that
 be opened, I see I must make
 my passage another way,
 even that which the Eternal
 God hath set before me from
 my Infancy: I should be the

* *Viz.* A
fall where-
by his
life was
in graet
hazard.

“most ungratefull of men, if
“I should not acknowledge
“the mercy of God towards
“me, who hath so wonderfully
“preserved me even from my
“Cradle: Then rehearsing his
deliverance from a very danger-
ous* accident that befell him
in his Infancy, through the
negligence of the Maid; he
added,
“From that time my Mother
“consecrated me unto God
“and he abundantly blessed
“me all my life-time, and the
“whole Family: And there-
“fore I place all my hope in
“the goodness of God, being
“ready either to live or to dye
“I have alwayes thought, that
“either this disease would be
“my death, or else the Stone
“for I have scarce ever been
“afflicted with any other dis-
“temper: I pray you to testi-
“fy

if he unto all men, that I dye
 in that Faith and Doctrine,
 which I have alwayes deli-
 vered both in Preaching and
 Writing: And if perhaps in
 some things I have erred, I
 pray God that he will make
 perfect all my Imperfecti-
 ons.

The rest of the day was filled
 up with the Visits of Friends;
 for he would have none hindred
 from coming to him.

“Let all that will (*saieth he*)
 have access to visit me; I
 ought to give an Example of
 dying to other men.

With such sayings as these, he
 filled the by standers both with
 Consolation and with Won-
 der; while he thus proceeded:
 “Come see a man who is an
 Example of the Great Mercy
 of God: What shall I render
 unto him? All his Benefits

"overwhelm me : He hath so
 "disposed my Life, that in my
 "whole Course, I have had
 "an healthful Body ; he hath
 "heaped upon me both tem-
 "poral and spiritual Blessings :
 "And now before I am ren-
 "dred feeble or morose thro'
 "Old age, he comes unto me,
 "and prevents me ; he both
 "calleth me, and causeth me
 "willingly to follow him at his
 "Call : And now the end of
 "my Life is within my view,
 "he still affords me the perfect
 "use of my Reason, that I
 "may praise the Holy Name
 "of God in the Land of the
 "Living, and instruct my Neigh-
 "bour by my Example : Pray
 "for me, my Friends, that this
 "Grace may be continued un-
 "to me, till I draw my last
 "breath ; that he will bestow
 "upon my Faith, confirmation
 "

"Patience, and raise my Hope ;
 "He hath already captivated all
 "my affections to his will ; I
 "have cast the care of me, of
 "mine, of life, and all my af-
 "fairs upon him ; Let him do
 "with my body as pleaseth him,
 "so it may but be well with my
 "Soul : There is no going hence
 "without pains ; this Flesh
 "must suffer, and fall ; It mat-
 "ters not ; provided the Soul
 "obtains new strength ; and
 "I arrive at a better Mansion
 "than that made with hands ;
 "It is that I aspire to, I lament
 "not the World : I have lived
 "long enough, and have had
 "leisure to make tryal of all
 "things, and to know that they
 "are *vanity and vexation of Spi-*
 "*rit* : One thing is necessary ;
 "To fear God and keep his
 "Commandments, for that is
 "the whole duty of man. And

"now there is nothing that I
 "am concern'd about, neither
 "is my life dear unto me, so
 "that I may finish my course
 "with joy, and fulfill the Mi-
 "nist'ry which I have received
 "of the Lord; which is best
 "done at the last: This is *the*
 "*end*, and this the *mark* which
 "a Christian ought to aim at:
 "The end of this frail life is the
 "beginning of Eternal life: O
 "happy change! Truly I fear
 "nothing; Christ is gain both
 "in life and death; he forsakes
 "me not: If he make heavy
 "my bodily pains, yet he in-
 "creaseth the joy of my Soul:
 "Come, and I will tell you
 "what he hath done for my
 "Soul; I called upon him, and
 "he inclined his ear and heard
 "me; he hath blotted out my
 "sins as a cloud; *And as a*
 "*Father pitieth his Children* so
 "the

the Lord pitieth them that fear him.

His manner was to let no Minister part from him, before he had prayed with him; "Pray unto God (would he say) now is the acceptable time."

§. 8. Towards Evening, when the Gentlewoman his wife could not be prevailed upon to withdraw, and betake her self to some rest; "It troubles me (said he) to see so dear a person, and one that I honour so much, so far in years, and of so weak a body, to wear out her self at this rate: But then giving way to her desire, Seeing thou wilt have it so (said he) Tarry; It is a pleasure to me to see thee: The Lord strengthen thee.

The night before Saturday was spent in grievous pains,

and in most ardent Prayers for the Church of God, for the Princes that were Defenders of it, for the People that lived under their jurisdiction, and for the Pastors to whom the care of Souls was committed: Speaking particularly of the States, (*viz.*: of the United Provinces) he said,

“O God withdraw not thy
“protection from these Pro-
“vinces, neither remove thy
“Candlestick away; Let not
“thine anger burn against them
“because of that impiety and
“profaneness which hath made
“too great a progress; Rather
“bow their hearts unto Repen-
“tance, and convert men, that
“they may prevent thy Judge-
“ments: Let them coalesce in
“one body: especially let them
“be joyned unto thee, with-
“out whom all union is but
“con-

"conspiracy? do thou praſide
 "in that Aſſembly: bend their
 "hearts ſo, that all their decrees
 "may turn to the good of the
 "Common-wealth, and eſpeci-
 "ally of the Church: Grant un-
 "to them, that with due equity,
 "nobleneſs and gratitude, they
 "may remember that Prince
 "who only remains of the ſtock
 "of his noble progenitors, whom
 "thou haſt made uſe of to ac-
 "complish thy work in the
 "midſt of them: Indue this
 "child with the Spirit of thy
 "Fear, of Prudence, Fortitude
 "and Magnanimity; and de-
 "liver him from profane men,
 "baſe flatterers, and ſuch ſer-
 "vants as are enticers unto,
 "and the Inſtruments of Vices
 "and infamous pleaſures; and
 "grant to him ſuch as are faith-
 "ful, incorrupt, lovers of
 "Truth and Equity, that by
 "their

“their means he may learn to
 “distinguish Vertue from Vice,
 “to shun the one and embrace
 “the other: It is time, O Lord,
 “for thee to help.

When the night was spent
 he was exceedingly wearied
 and tyred out, both with over-
 much speaking, and especially
 by means of abstinence from
 drink, with which he was wont
 to be refreshed: for when
 through the extremity of his
 thirst he was forced to take
 down a little, immediately his
 stomach cast it back again, be-
 ing like a Vessel filled to the
 top, that could receive no more.
 The Physitians afflicted his body
 with the use of various Reme-
 dies, but he bore all with an even
 temper of mind; often saying,

“I have told you before, that
 “the use of these things will
 “be to no purpose: but ’tis
 “no

to "no matter, I must comply
ce, "with you, do what you please,
ace, "for your own Satisfaction.

§. 9. That Saturday he was Dec. 31.
mightily enfeebled, and some-
times very drowzy; he spake
but little that forenoon. After
noon when divers friends visit-
ed him, and were discoursing
among themselves of the nature
of his disease, he heard all that
passed between them in the
Chamber (for he was very quick
of hearing) and gathered both
from their discourses, and also
from his own knowledge of the
disease he labored under, that his
distemper was that which Phy-
sitians call *Miserere mei*, which
he was not likely to pass through
without very grievous Symp-
toms: such as, a *burning Fe-*
ver, *Delirium*, and *vomiting of*
his excrements: And thereupon
he

he began to be afflicted with much solicitude, while his mind was intent upon the thoughts of the grievousness of these Symptoms; and in frequent Ejaculations he sent up short and ardent Prayers to God about it.

“My God (said he) have
“mercy upon me; deliver me
“from the opprobry which I
“fear: for thou art gracious.

And smiting his belly, he said,

“This is a bag of filth, a
“sink, and collection of griefs:
“But thanks be to my God,
“that he hath afflicted me in
“this more ignoble part; my
“heart in the mean time re-
“maining strong, and my brain
“free and clear, so that I might
“have liberty to meditate upon
“thy power and goodness. This
“favour, O Lord God (which
“is

is invaluable) reserve for
 me, That my mouth may
 utter nothing but what breaths
 forth Charity, Praises, and
 Thanksgivings: O that it may
 not be defiled with * this * *Viz. The*
 filthiness: Let this building *casting up*
 be brought down where its *of excre-*
 ruine began, which let me *ments.*
 behold as one set on high
 with a constant and peace-
 ful mind, even a mind eleva-
 ted to spiritual things, which
 with all earnestness I follow
 after; knowing that flesh
 and blood cannot inherit the
 Kingdom of God, neither
 can Corruption inherit In-
 corruption.

And in the ensuing night he
 did often inculcate, "Who is
 mortal man that thou shouldst
 so magnifie him, and think
 upon him! He is like to vani-
 ty: Flesh, and a wind that
 passeth

"passeth away. With how
 "small a thing are the stron-
 "gest among men cast down?
 "By a vile excrement, by a
 "little obstruction, which no
 "Remedies can open! Thou
 "hast done this, O thou Eter-
 "nal one; Thus it pleaseth
 "thee; and I would have it so
 "too: Let it be done to me
 "according to thy Word: I
 "am in thy fatherly and Gra-
 "cious hands, I fear nothing;
 "Thou art my safeguard, and
 "my exceeding great reward.
 Then he repeated in the He-
 brew tongue that sentence out
 of *Lamentat.* 3. 24. *Thou art my*
portion, saith my Soul. And see-
 those that stood by him, were
 alwayes speaking to him of
 Good things.

"Well done, (said he) cease
 "not to strengthen me, unto
 "that end God will supply
 "you

“you with matter for discourse,
 “for he is not only present
 “with the sick himself for his
 “aid, but also with them that
 “are called to succour him;
 “for he is nigh unto all that
 “call upon him in truth.

Then he again poured forth
 his prayers for the Church of
 God; saying,

“O Lord, it is thy possessi-
 “on, which thou hast purcha-
 “sed with thine own blood:
 “forsake not thine own work;
 “let an holy jealousie be kin-
 “dled in thee, lift up on high
 “the arm of thy power, and
 “bring down the audacious
 “ones, which tyrannize over
 “thy flock; Rebuke thou the
 “negligent, that heal her wounds
 “slightly: Reduce into the
 “way those that wander; and
 “strengthen that which is rea-
 “dy to fall, through division:
 “Gather

Ephes. 2.
20, 21.

“Gather both the one and the
 “other to thy self into one
 “body, building them upon
 “the foundation of the Pro-
 “phets and Apostles, Jesus
 “Christ himself being the
 “chief corner Stone, in whom
 “all the building fitly framed
 “together, groweth into an ho-
 “ly Temple in the Lord. And
 then making a little pause, he
 added, “I have been one of
 “those builders; I have brought
 “what I received from the
 “Lord, that I might put to
 “my helping hand with others
 “towards the building of this
 “Temple; and I my self shall
 “be a Living Stone in this Spi-
 “ritual House.

He suffered no day nor night
 to pass over without his Pray-
 ers for the House of Orange:
Thou hast afflicted it, O Lord,
 (said

the (said he) but we beseech thee
 one let it not be destroyed: Let this
 por * Branch grow up, which if it * The
 Pro be thy good pleasure, may come young
 efus to be a fruitful tree in it's time: Prince
 the Let all acknowledge that good to little be-
 om come from thee; and that thou fore.
 ned alone canst give both being and
 no well-being: How great folly is
 nd it to put confidence in man, and
 he in the Son of man, who is no-
 of thing: His breath goeth forth,
 ht and then his best contrived thoughts
 he perish.

on 6. 10. On the next day, which 1651,
 was the first of the year 1651. Jan. 1.
 when he first beheld the light Lords-day.
 he said,
 O Lord thou hast granted un-
 to me to see the beginning of
 the year: thou hast measured out
 my time unto the middle of this
 Age: Then he asked what hour
 of the day it was, and what
 wea-

weather? when it was answered, that the weather was very sharp and severe, he was afraid it might hinder his Son's journey to him: Whereupon he addrest himself to God after this manner.

O my God, bring my Son unto me, that I may see him, embrace him, and bless him before I dye. Then turning himself to his Wife, he said;

"Dost think this earnest desire to see him proceeds from some carnal affection? No thing less! Truly I love no man any more according to the flesh: I earnestly desire his eternal Salvation; and I hope to have those discourses with him which may increase his zeal in adorning his spiritual Vocation: I have yet spirit, and utterance sufficient for that work. Let none

* His Son was a Minister.

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be hindred from coming to
me: It is usual for a man in
my station, by admonishing
others, publickly to make con-
fession of his own Faith: not
for the sake of a little vain
Glory, O Lord thou knowest:
for it little concerns me to be
approved unto men, provided
I may approve my self unto
God: but I desire the Salvati-
on of many, and to give testi-
mony to the truth of those
things which I have publickly
taught.

This day also was taken up
with the Visits of Friends; and
amongst others that came, there
was *Collonel Verneuil*, and some
more Officers in the Garrison,
of which two or three were of
Poitou; unto whom he said,
“I rejoyce that I have op-
portunity to make a Confessi-
on of my Faith before you
“that

“ that are my Countrey-men
“ And I pray you to keep it in
“ memory, and give testimony
“ of it where it shall be neces-
“ sary : For you see before you
“ eyes a man (weak indeed
“ but) without guile, who so-
“ lemnly protesteth, That he
“ hath never published in his
“ Writings, nor taught with
“ his Lips, any thing that did
“ not agree with the sence of
“ his heart, and the Doctrine
“ which hath been delivered to
“ us by the Prophets and Apo-
“ stles ; which is the same with
“ that which is found in the
“ Confession of Faith of our
“ Churches, in which I have
“ lived, and in which I pur-
“ pose to dye. The Lord God
“ Almighty confirm you in that
“ Faith, so that nothing may
“ move you from it : For what
“ will it profit a man, if he gain
“ the

“the whole world, and lose his
“own Soul? Seek ye first the
“Kingdom of God, and the
“righteousness thereof, and then
“all other things shall be added
“to you. Learn to number your
“dayes: And get a wise heart:
“Look upon me, and let me be
“an example unto you: It is
“but eight dayes since I preach-
“ed to you of Mans frailty, be-
“ing my self in health, and live-
“ly at that time, and now you
“see the truth of what I said,
“in my self: Certainly what
“is visible to us, and set be-
“fore our eyes, hath a more
“perswasive power, than words
“which only beat the ears.
And then taking his leave of
them, he added, *The Lord deli-*
ver you from the allurements of
the world, and give you an in-
crease of his fear, and of all spi-
ritual and temporal gifts. A
while

while after there came to him the worthy *Snellen* Burgomaster of *Breda*, unto whom he cheerfully gave an account of the nature of his disease, with the causes and consequents thereof; and then said,

“Praise be to God who hath
 “given me to know the end
 “of my life: I should be the
 “most ungrateful of all men,
 “I were not contented with
 “that measure and term of
 “Life, which he hath afforded
 “me; and if I should not acknowledge his great Goodness, and provident care of me in the whole course of my life: Especially I give him thanks for laying out this place for me to pass my old age in, amongst good men, with whose kindness I have been refreshed, and to whom for their multiplied favours
 “towards

“towards me, I can never make
 “a sufficient return of thanks :
 “Of your sincere Affection
 “(most worthy Sir) in a spe-
 “cial manner I have had expe-
 “rience, for which I give you
 “my hearty thanks, and in your
 “Person to your whole Corpo-
 “ration, which I beseech you
 “to signifie to them: and to
 “intreat for me, that they will
 “give me a place of Burial
 “large enough for me, and my
 “wife who will quickly fol-
 “low me.

When he had thus exprest
 himself, he dismissed him with
 prayers for the welfare of him
 and his family.

§. 11. About evening he de-
 sired to be helped out of
 his bed, and to sit in a Chair;
 where he perceived the swell-
 ing of his Belly to reach to
 D the

the pit of his Stomach ; which gave him apprehension that his end drew neer ; wherefore sending for Mr. *Dauber* an eminent Civilian, he imparted to him his purpose of adding a Codicil to his Will : And in order thereto he sent for the Town Clerk and the two Consuls, and having fully declared his mind to them, the business being done and sealed ; he began to discourse of another settlement by the resignation of himself and his into the hands, and unto the care of God ; expressing his assurance of the blessing of God upon his : and then added,

That he did exceedingly rejoice, that he should leave behind him a Wife excelling in virtue and motherly affection to the children of her husband ; and also a Son that was a good man, and
studious

studious of peace, who would be
a Father to the * three little
ones, whose Guardian he was ap-
pointed by that Codicil.

* The
Children
of one of
his Sons
that was
deceased.

And for this last office he
tendered unto them his thanks,
and to the Council of the City
in general; and in particular
blessed each of them and their
Families. And when they were
departed, he went to his bed
again; and seeing no body
stand about him but his little
Family, he said to his Niece,

My Daughter, do not depart
from me, but persist with me in
the duty of Prayer: do not fear
to rehearse all those words to me
which God shall suggest unto thy
heart or mouth; this sweet and
pleasing communication shall help
to pass over this night with the
more ease: And God will be with
us, and assist our good intenti-

ons: He will help our weaknesses, and afford us matter of supplications, and thanksgivings: such discourses are pleasing unto him; he attends unto them that fear him, when they talk together of those things that belong to the Salvation of their Souls.

And then as one in a Rapture, he said, "My God! thou
 "haft drawn me, and I was
 "drawn! thou hast known
 "me from my Mothers womb
 "with a Merciful and Efficacious knowledge: thou hast
 "called me by Name: thou
 "haft bored mine Ears, and I
 "was attentive: I have declared thy message in the Congregation, and thy word was
 "sweeter than Honey in my
 "mouth. Who am I! O God,
 "but dust and ashes, an earthen and a frail Vessel, into
 "which

"which notwithstanding thou
 "hast been pleased to pour an
 "holy liquor, and seed of im-
 "mortality: Thou livest, and
 "thou makest me to live; I
 "shall not dye, but live for
 "ever, with that *life which is* Col. 3. 3.
 "*hid with Christ in God: Blessed*
 "*and holy is he which hath a part in*
 "*the first Resurrection: over him* Rev. 20. 6.
 "*the second death shall have no*
 "*power.* Behold I am dead;
 "and also raised from the dead:
 "I live not in my self, but in
 "the life of the Son of God,
 "who loved me, and gave
 "himself for me. What should
 "I mention more? I can make
 "no return of thy faithfulness
 "to me, or of the benefits
 "thou hast bestowed on me:
 "Thou hadst chosen me, be-
 "fore thou gavest me a being;
 "and it pleased thee that I
 "should be born of believing

“Parents, and especially of a
“Mother eminent in Holiness,
“who dedicated me to thy
“service from my tender years.
“With how many prayers did
“she stir me up to that holy
“purpose! With what care
“and affection did she instill
“the seeds of Piety into me!
“And the Almighty God who
“worketh all in all, gave his
“blessing to this diligent nur-
“ture, and heard her ardent
“prayers; and my Ministry
“hath been accepted of him:
“I am thy servant, O my God,
“thou hast taught me from
“my youth; and I have taught
“thy wonderful works, and
“thy grace unto this day;
“for thy gifts have not been
“without fruit in me: Thou
“usest weak instruments for the
“accomplishing of thy work:
“Thou hast pardoned, thou
“hast

"haſt helped me; thou haſt
 "accepted the truth and ſince-
 "rity of my heart: And now,
 "O my God, ſeeing it is evi-
 "dent thou wilt have me re-
 "tire from this valley of Mi-
 "ſeries, do not thou forſake
 "me in this laſt and important
 "act: If it be thy will that
 "I dye; that alſo is my will:
 "I am ready, my heart is pre-
 "pared: I give thee my heart,
 "for that is it which thou re-
 "quieſt; Let this gift be ap-
 "proved by thee; Receive this
 "gift which is thine own,
 "from him to whom thou haſt
 "given all things, who gives
 "himſelf to thee. O Lord, I
 "give thee thanks; thou in-
 "ſtructeſt me, thou enlighten-
 "eſt me, thou talkeſt with my
 "Soul: O Lord thou imbraceſt
 "me in the arms of thy mer-
 "cy! Grant alſo that I may

"embrace thee by a lively Faith,
 "and that I may apply unto
 "my self the Promises of the
 "Gospel, which I have pro-
 "posed unto others: let them
 "be Effectual in me, that by
 "them I may be supported
 "against all pains, yea death it
 "self.

§. 12. Then turning his speech
 to his Niece, he said: *That I
 may not tire thee with long dis-
 courses, Admire thou the Grace
 of God towards me, and bless
 him who fortifies me with pati-
 ence: Observe my words unto my
 last breath, and commit them to
 writing as fully as thou canst,
 that thereby my dearest Brother,
 with others of my near kindred
 and affinity, as also my friends,
 may be Comforted and Refreshed:
 To which when she returned
 answer; That she was unable
 to*

to retain, and commit to writing such an abundance of holy speeches as flowed from him, he Replied;

Fear not; only do thine endeavour, and God will help thee: If God give me strength, I will write a short Epistle, which shall be for a testimony that Credit is to be given to thy Relation.

(And he was alwaies wont upon the mention of any thing of this nature, to adde,) "Not that I would hereby procure praise to my self; But I would have it known unto all, That the Religion which I have professed, and taught in the name of God, is the true Religion, and that alone which leads men unto Salvation: And particularly, I would have my brother informed of that inestimable Grace which I have received

“of God, that he may be abundantly comforted and strengthened in his expectation of a better life, which I already enjoy
“O with how great love have I loved him, and esteemed him ! yea I have loved the gifts of God in him, and shall love them to the last : I pray God who is the giver of every good gift, that he will fulfill, strengthen and make perfect his own work in him : that he will guide him with his Counsel, and at length save and receive him to his Rest : The same prayers I make for my Nephew his Son *Stephen*, that he may be an useful Instrument for the promoting of Gods Glory, a diligent workman that needs not to be ashamed, rightly dividing the word of Truth
“O Lord my God, I pray not
“onely

“onely for my Brother, but
“for all those in *France*, to
“whom thou hast committed
“the conduct and Rule of the
“Churches: Bless their Per-
“sons; pardon their defects;
“Sanctifie their Gifts: Grant
“unto them that they may se-
“riously return unto the sim-
“plicity which is in Christ;
“and that they detract not from
“the Glory of God, to ascribe
“unto man what belongs to his
“Salvation; He is strong and
“Jealous. If in my writings I
“have seemed to deal a little
“warmly with some of my bre-
“thren about their new noti-
“ons, I protest before God, I
“was never moved by envy or
“wrath against any one in par-
“ticular, but on the contrary
“always accounted the men
“that favoured those novelties,
“among my friends; And the
“more

“more I loved both their Per-
 “sons and Gifts, the more it
 “grieved me that I could not
 “reconcile their Maxims with
 “the Word of God: I do most
 “earnestly beseech God, that
 “he will give them the Spirit
 “of Peace, that they may be
 “of the same Judgment, and
 “speak the same things: And
 “that the love of God may
 “constrain them, and gather
 Eph. 4:13. “them into one in Christ;
 “Till we all come unto the
 “unity of the Faith, and of
 “the knowledge of the Son of
 “God, unto a perfect man,
 “unto the measure of the sta-
 “ture of the fulness of Christ;
 “That following the Truth in
 “love, we may grow up into
 “him in all things, who is the
 “head, even Christ.
 “I would have thee with-
 “out delay write unto thy Fa-
 “ther,

“ther ; he is my Brother in a
 “double bond, I have alwaies
 “esteemed, and loved him ;
 “he hath been an useful Instru-
 “ment for the Glory of God,
 “and I doubt not but he will
 “thoroughly accomplish his work
 “in him, to the Glory of his
 “own Name, and his eternal
 “Salvation : I go before him, in
 “a little time he will follow after
 “me : he is almost come to the
 “end of his course, and there
 “remains but a little time be-
 “fore God will Crown his la-
 “bours with an Eternal Re-
 “ward.

And here again in an extra-
 ordinary transport he brake out
 into these expressions : “O great
 “and Immense Mercy ! who
 “can but be rapt into admi-
 “ration ! He gives both being,
 “and well-being ; He bestowes
 “his gifts, he supporteth, he
 “par-

“pardoneth, he worketh in us
“both to *will* and to *do* ac-
“cording to his good pleasure:
“and when himself hath given
“and wrought all this, yet he
“gives to us an Eternal Re-
“ward! *Amen, Amen.* Be it
“unto me according to thy
“word, even according to the
“faithfulness and stability of
“thy Promises.

Then turning his discourse
to his Niece again; “Write al-
“so (said he) to thy Brethren,
“That I love them, and that
“I pray for their Salvation.
“And thou my dear Niece! I
“love thee, not because of that
“near affinity which thou hast
“to me, but rather because we
“both have one God, and one
“Hope. Thou knowest the love
“and affection which I have
“had for thee, which hath
“been a Paternal love indeed,
“for

"for a token of which, take thou
 "the Bible which thou shalt
 "find in my Study : In speci-
 "cial I recommend to thee my
 "Wife, thy very good Aunt :
 "To thy power Comfort and
 "assist her : Be unto her in-
 "stead of a Daughter, and
 "help her to digest the Sor-
 "row she will have for my
 "absence.

§. 13. On Monday Morning Monday,
Jan. 2.
 he desired to arise out of his
 bed, that he might write those
 Letters which he had made
 mention of in the Night : and
 also that he might adde some-
 thing to the Codicil which was
 annexed to his Will the Even-
 ing before : His Strength was
 sufficient to admit the putting
 on of his cloaths, and also his
 walking into his Study ; where
 he took the Bible designed for
 his.

his Niece, and gave it to her himself: And to Mr *Dauber* who was then with him, he gave an *Arabick* new Testament, and laid by another Book for Mr. *Hulsius*; and one for his Brother *Rivet*, to be immediately sent unto him to *Champuernon* in *France*; unto whom (being returned into his Chamber) he wrote this letter.

My Dear Brother!

I Now write my last to you, with a trembling and dying hand: After the preaching of a Sermon on Christmas day in perfect health: it is now eight daies since I have been afflicted with a Stubborn Constipation; and the expulsive faculty is wholly extinct in me: Wherefore I am determined by the Grace of God to dye with courage and constancy: By the obstinate continuance, and pains.

pains of my distemper, I am quite worn out ; and the day of my dissolution draws near. My Niece Mary Mouline shall write unto you an account of my last Hours, and of that tranquility of mind which God affords to me : I expect the coming of my Son, to whom I may commit my Nephews and affairs ; He shall give you an account of all. Farewel my dearest Brother ! But keep me in remembrance the residue of thy life, who have loved thee and thine with a great Charity ; Love mine again, as thou doest : I pray God to blesse thee, and all thine : Once again Farewel !

Dated at Breda,
Jan. 2. 1651.

He wrote also to Mr. Mouline, his brother by Affinity, in these words.

My

My Dearest Brother,

IT so pleaseth God, that you should remain alive after me. I now write being upon the borders between life and death, after a Sermon preached on Christmas day, which was followed with a pertinacious retention, facium in alvo induratarum, and of the retaining of that load, the Dissolution of the body with grievous pains is the necessary consequent. Your Daughter which ministreth to me in this agony, hath undertaken to write to you of my constancy, and the Grace which God affordeth to me. Live unto the Glory of his Name, remembering me and mine, who dye

Your most Affectionate, &c.

§. 14. When he had written these Letters, he found himself exceed-

exceedingly wearied, and desired to be had to bed again. All this day was spent in receiving his Friends, especially the Pastors who were of divers Nations: unto whom he discoursed largely of surrendring up himself into the hands of God, and recited to them a Confession of his Faith, and exhorted them to proceed chearfully in that work which the Lord had committed to them: He gladly received those consolations whereby they endeavoured to assuage his pains, and heard their Prayers for him with like joy, alwaies adding, That he was much refreshed by them. All this day the time seemed very long to him, while he expected the coming of his Son.

How fraid am I (said he) that I shall not see my Son! It is the only thing I desire in this life,

When

When he was wholly given up by the Physitians, and now for many daies had neither received nor voided any thing, a little after Noon, a good man that was touched with our Affliction said unto us, That it seemed a very wonderful and strange thing to him, that we would suffer a man of so great merit, who was yet strong and hearty, to go out of the world without trying of any Remedies: adding, That he knew a person that was held with the same disease, that was helped by Baths prescribed by a Chyrurgeon in the City, who was indeed very skilful in his Art. This person therefore was immediately sent for, who when he came, finding the sick man strong enough to abide the use of that Remedy, without delay prepares a Bath, by which he found

found himself much eased, and his pains asswaged; and that Monday Night, he had a better Night of it than ordinary.

§ 15. The next day in the Morning they repeated the Bath, after which a Clyster was injected, which seemed to have begun its work: All that were about the sick man rejoiced, and bad him be of good courage, promising his recovery from his distemper; And, to say the truth, himself began, if not to hope, yet at least to think, it might be so. In the following Evening the Bath was repeated again, after which being had to bed, he began to sleep sweetly: but had scarcely rested half an hour, before he was awaked by the pain of his side, and a greater tension of his Belly than before, and

Tuesday.
Jan. 3.

and the access of a Feaver. No thing was left unattempted for his relief, by *fomentations* and *unctions*; but all was to no purpose: The complaint of the sick man was increased, and he tired out and afflicted with extraordinary restlessness. And then his Niece perceived that there was something else troubled him more than the pain of his Body; for he remaining silent, groaned forth most bitter sighs, whereas before the more he was tormented with pain, the more ardently did he use to pour out his prayers to God: It was Supper time when she was left with him alone, and then with a mournful voice he asked,

Who is there, is any Stranger present?

And when his Niece had told him, No: she asked him,
Whence

No Whence doth this unusual dis-
 for quietude proceed? you seem to
 and me to suffer something extra-
 ordinary; what is become of
 the that chearfulness through which
 and you were wont to pass through
 with your pains with the greatest
 Joy?

*Alas ! (said he) He is de-
 parted from me that made glad
 my Heart: I have grieved that
 Holy Spirit the Comforter, who
 had filled my Soul with Peace and
 Joy; I have been so wretched
 and unhappy as to give ear to
 those who spake unto me of my
 returning into this World: I
 have been tickled with the desire
 of living: And how could such a
 thing possibly be, after the fruits
 of the Heavenly Canaan had been
 tasted by me, and I had by faith
 taken hold of Supernatural good
 things? What is now necessary
 to*

to be done? Whither shall I go? If I speak, he answers not; yet he hath taken from me the power of speaking: Ah, sad change. An holy fire had kindled my meditation, but now vain thoughts hurry me: I cannot get out of my mind an old Satyr, and such like trifles. Thus while I am at the death's door, I go backwards.

And here casting his arms about her neck, he thus proceeded:

My Dear Niece, help me continue to discourse of Good things with me: Call upon the Comforter to return, and renew that excellent work which he had advanced in me. O Return! Return! Confirm me with thy strength, before I go hence, and be seen no more.

to §. 16. Then she suggested to him those places of Scripture which by the Divine aid were brought to her mind; in answer to which, every moment he interposed those words, as made evident that his Soul which before was sinking under its burthen, began to gather strength & Comfort again. He had scarce been a quarter of an hour in that Conflict, before he fell into a Swoon; which occasioned the hasty calling in of his Son, who was come to him but that Morning; and when this sinking fit was over, there appeared in him again the same Tranquility and Chearfulness of Countenance as formerly: And seeing those of his own Household, with some Friends that used to assist him, and watch with him by turns, in

E

the

the next Room, he attentively fixed his eyes upon each of them; and first Addressing himself to his Wife:

“Farewell (said he) my dearest Yoke-fellow! We have lived together in Peace for thirty Years; and I thank thee for thy help, which hath been a great Comfort unto me; for I did cast all Domestic cares upon thee: Continue I beseech thee to love my Children with that Pious Affection which hitherto thou hast had for them.

† They were his Children by a former Wife, for he had none by her.

Then turning his Speech to his Son, he said, “And thou my Son! Love and Honour this dearest Companion of my Life, the Partner of all my Joys and Sorrows, which hath done the Duty of a Mother toward thee; this I desire of thee, and this I command thee.

“as thou expectest a blessing
 “from God upon what I have
 “gotten by my labour, divide
 “it between you without quar-
 “relling or contention, accor-
 “ding to what is just and right ;
 “Manage all thy Affairs with
 “all Lenity and Christian Pru-
 “dence ; especially pursue Peace,
 “O *Frederick* ! (for that was
 “his Sons Name, to which he
 “alluded) *Be rich in Peace.*

Then taking hold of both
 their Hands, and joyning them
 together :

*Promise me, (saith he) that
 you will maintain an holy and
 mutual friendship with each other.*

Which when they had both
 most solemnly Promised to do.

“I believe you (said he)
 “for I have no cause to doubt
 “of your Sincerity ; I know
 “that you fear God, and that
 “my last Commands will be

“ of great weight to you ; even
 “ as I pray God that he will
 “ make my Blessing effectua
 “ upon you :

Then turning to his Wife
 he said :

*The Lord Bless thee my dear
 Love, and strengthen thee ; he is
 an Husband to the Widdow, and
 a Father of the Fatherless.*

And to his Son,

“ The Almighty Father bless
 “ thee, my Son, guide thee in all
 “ thy wayes, enrich thee with
 “ all Christian Virtues, and plen-
 “ tifully make thee to abound
 “ in all Spiritual and Tempo-
 “ ral Blessings ; regard not the
 “ world nor its deceitful hopes
 “ for the world passeth away
 “ and the Lust thereof ; place
 “ all thy Felicity in the Bless-
 “ sing of God : be strong in
 “ Faith, and prepared unto
 “ every good work. Let the
 “ Peace

"Peace of God dwell in thee,
 "and make thee Peaceable and
 "kind : Those Infants which
 "I commend unto thee, and
 "commit to thy trust, will be
 "proper Subjects for thee to
 "exercise thy Charity upon.
 "I appoint and set thee over
 "not only that little Porti-
 "on which I leave them, but
 "especially their Persons, that
 "thou mayest take care of their
 "Instruction and Education in
 "Piety and Virtue ; that they
 "may be fitted for that Ser-
 "vice of God, which their Na-
 "ture and Ingenie renders them
 "capable of, and especially
 "may apply themselves to the
 "Worship of God.

And then taking hold of the
 hand of the eldest of the Chil-
 dren, he said,

"Farewell dear Child, the
 "Lord make thee a good and

“ a Pious man, that thou may-
 “ est fill up the place of thy
 “ Father and Grandfather : He
 “ bles thee abundantly, and
 “ make thy Studies prosperous
 “ unto his Glory ; which he
 “ will do if thou diligently call
 “ upon him, and if thou Stu-
 “ dy to be Diligent, Sober, Mo-
 “ dest, and humbly Obedient
 “ unto God and thy Superi-
 “ ours, thy Uncle in particu-
 “ lar, which will be instead of
 “ a Father to thee. Give due
 “ Obedience and Honour unto
 “ thy Mother ; Love thy Bro-
 “ ther and Sister, and with-
 “ draw thy self from the Com-
 “ pany of young Persons who
 “ will entice thee unto Vice.

- And unto his Niece he thus
 spake :

*Farewell my dear Niece, the
 Lord bless thee ! We have a
 Kindred*

Kindred in the Heavens which
will endure for ever.

In 1677 Now when we thought
this night would be his last,
the principal of his Friends were
called to him, and amongst
them Mr. *Hulsius*, and as they
stood about his Bed, he atten-
tively beheld them, and dis-
coursed of his Departure at
hand, and his disposition to
give up himself to the Will of
God, with a joyful and free
Soul. He exhorted each of
them according to their re-
spective Condition in regard
of Age, Sex, or Quality, and
blessed each of them and their
Families.

Then again speaking to his
Son, he said,

“My Friend! Thou lovest at
the same time both a Master
and a Father; but if the Fear

E. 4.

“of

"of God bear rule in thee, God
 "will supply the place of both
 "Far be it from me to distrust
 "his Grace for the future: I
 "cast all my Cares upon him,
 "and give up my self and mine,
 "my Life and affairs into his
 "hands.

Then he uttered in French
 Metre the words of the Psalm
 mist to this sence.

Unto whom shall I go for help,
 O Lord, and in whom is my hope
 truly in thee.
 I am full of dayes: I desire to
 be Dissolved and to be with Christ.
 It is enough, O Lord! Receive
 now my Soul: I commit this Bo-
 dy to the Earth, but I commit my
 Spirit into the hands of God who
 gave it.

And in a Paroxysme of Pain
 he said,

My God, I know this Taberna-
 cle cannot be dissolved without
 pain,

pain, yet my heart is lively, and I have still strength to bear my pains. O Lord, help mine Infirmities ; depart not far from me in the day of my Sorrow : Say unto my Soul, I am become thy Salvation.

This last he rehearsed in the French Metre, and then repeated in Hebrew, from *Psal. 16. 5.*

The Lord is the Portion of my Inheritance.

§. 18. From that Night forward it was observed, when any one discoursed to him of Repentance, and of the Grace of God in forgiving sins, he was wont to answer:

“As to this point, I am assured that I am reconciled,
 “and cleansed from my sin,
 “by the precious blood of my Redeemer ; God hath spoken,
 “and made known to me al-

ready that my Sins are blot-
 ted out ; I now taste this
 blessedness, Blessed is the man
 to whom the Lord imputeth
 not Sin : There is no Condem-
 nation to them that are in
 Christ Jesus : He is come
 unto me according to his
 great Mercies, and draweth
 me, and I willingly follow
 him ; He lessens my bodily
 Pains, by increasing the joy
 of my Soul ; he satisfies my
 thirst for him with the dew
 of his Grace : Behold I am
 fatiated, I am enriched ; Man
 lives not by bread alone, but
 by every word that proceedeth
 out of the Mouth of God :
 The Kingdom of God is not
 Meat and Drink, but Righte-
 ousness and Peace and Joy
 through the Holy Ghost ; I am
 fed by my Saviour, whose
 Flesh is Meat indeed, and his
 Blood

Psa. 32. 1.

Rom. 8. 1.

Rom. 14.

17.

“ Blood is drink indeed ; and as
“ he is the true quickening
“ Bread which came down from
“ Heaven, so he that eateth
“ him, shall live by him : And
“ therefore I live : It is now
“ two dayes since I have lived
“ not an Animal Life, but I
“ live that Life which I shall
“ eternally Live in the Hea-
“ vens.

That night he made a long
and ardent Prayer, the great-
est part of which is slipt out
of our Memory : In general he
Prayed for all men, and bewail-
ed the Corruption of Mankind.

“ Alas ! O Lord (said he)
“ this is the last time ; there
“ is scarce any Faith in the
“ Earth ; Men of Veracity are
“ hardly to be found : One
“ speaks to another, yea to his
“ Friend, fraudulently and with
“ a double heart. Alas ! Wo
“ is

"is me, that I dwell in the
 "Tents of *Kedar*, with those
 "that hate Peace. Thou hast
 "made Peace in thy high pla-
 "ces ; Thou givest Peace, but
 "not such as the World giveth ;
 "Wherefore my Heart is not
 "afraid ; The Spirit which thou
 "hast given me, is the Spirit
 "of Power, of Love, and a se-
 "date mind.

Wednes-
 day, Jan. 4.

§. 19. On the Wednesday
 morning he found himself much
 wearied and enfeebled, partly
 by the Pains he had endured,
 and partly by his much and
 earnest speaking. Both we that
 were about him, and himself,
 were all of the mind that his
 last hour was approaching ;
 for which reason he spake as
 follows.

"Again I bid you Farewell,
 "my Friends ; Observe me, and
 "continue

“continue to strengthen me
“with your Prayers and Exhortations ; when my speech shall
“fail, I will endeavour by signs
“to let you know my Faith
“and Perseverance ; My mind
“cannot be shaken, he that preserves me is in the Heavens.

When he had again blessed his Family and all that stood by him, his Speech wholly failed him for a time, so that we expected nothing less than to see him draw his last Breath ; but being recovered out of this sinking fit, he began to speak again, and when he saw the Chamber full of People, he said :

“How am I Tyred out ! will
“they allow me no time of repose ? wherefore is there such
“a Company about me ? have
“not I spoken enough ? why
“am I not allowed a little Relaxation,

“laxation, and one moment
 “Solitude, that I may
 “verse with my God?

Therefore every one with-
 drew according to his desire
 and we were afraid to come
 near to him, lest we should
 molest him; but when we heard
 his Groans, his Niece went in
 softly to him, and said, *Reve-*
rend Sir, Would you be without
my Company, doth it not please
you that I should any longer at-
tend upon you.

“Alas (said he) I desire
 “nothing more; do not go
 “from me, but be thou a Wit-
 “ness of my last hours: con-
 “tinue with me even to the
 “end. It is a great comfort
 “to me to enjoy quietness; I
 “cannot bear the sight of so
 “great a Company, especial-
 “ly of those that come out of
 “meer Curiosity: I have omit-

“ted

nt of "ted nothing of what was in-
 Con "cumbent on me to say or
 with "do : I leave nothing behind
 fire "me that is matter of regret
 om "to me ; I have Prayed for the
 ould "Peace of mine after my de-
 ard "parture, and I believe Peace
 in "shall dwell among them, and
 re- "that thou wilt do thy endea-
 om "vour that it may, for I know
 ase "thou art of a peaceable Spi-
 at- "rit : I am satisfied and at rest ;
 re "I have no more to do here
 go "below, I have waited for thy
 t- "Salvation, O Lord.

She asked if it would please
 him to have his Son come to
 him ?

" Yea, (said he) I bless God,
 " and rejoyce that I have seen
 " him and blessed him before I
 " dye.

When he came near to him,
 he stretched out his hand and
 received him kindly, and then
 repeated

repeated to him what he had
before said concerning his Brother,
affirming,

“That he was a very good
“man, and one furnished with
“Gifts that are rather solid and
“useful, than conspicuous and
“ornamental ; now shall he be
“the Crown of my Fathers Family : I bless God that there
“remains a man therein to
“Praise him both in word and
“work. The Blessing of the God
“of our Father hath been eminently
“on that Branch of our
“Family from whence we are
“sprung ; there have been found
“therein many good Men who
“feared God : As for these little
“Nazarens, I recommend them
“to God.

And after a little stop, he
continued his Speech unto his
Son :

“My Son, I now know thee

“no

no longer according to the
Flesh ; my Carnal affections
are mortified and swallowed
up in the Love of God : My
love towards my Wife and
Children is now wholly Spi-
ritual ; I have Prayed unto
God that he will Sanctifie,
make thee perfect and glori-
fie thee : My Son ! Is not my
happy departure joyful unto
thee ? what could'st thou with
more earnestness have desired
for me than a glorious and
happy end after a long and
prosperous Life ? Bless God,
through whose bounty I am
now filled with Joy and Peace.
Fear God my Son, for this is
the whole Duty of man. In
all thy Actions love Righte-
ousness, Sincerity, Peace, and
Truth, that my Blessing may
remain effectually upon thee
and thy Nephews.

§. 20. This

§. 20. This whole day was
 past over much to his ease and
 quiet, none being admitted to
 disturb him with their Visits.
 He lay still, and was inclined
 to Sleep; and when he obser-
 ved us to look upon him as if
 he had been asleep; I *sleep*
 (said he) *but my heart waketh.*
 And when we asked him some-
 times how he did, "Very well."
 " (said he) I feel no pain; I
 " am filled with the Grace of
 " God; I am not sensible of
 " cold or heat; I fear no more
 " the inconveniencies of tempo-
 " ral Life; the Spirit of God
 " strengthens me, and affords
 " me abundant Consolations.
 " I have no doubt of my Sal-
 " vation; He hath set me on
 " high: He hath hid me in his
 " hiding place: He hath fenced
 " me round about, and hath
 " perfected whatsoever concerns
 " me:

wa " me : I cannot be troubled any
 an " more ; I am like a Vessel fill-
 to " ed with pure Water, which
 its " no agitation troubles. It is
 nec " God that Justifies ; who shall
 ser " Condemn ? it is Christ that dy-
 s " ed, yea rather who is risen again ;
 Rec " The moments of my time are
 sh " in his Power. I am wholly
 me " taken up in the expectation
 vell " of the decreed hour, when he
 ; " will say, Come thou good and
 of " faithful Servant, enter into the
 of " Joy of thy Lord ! O my God,
 ore " I thank thee that thou hast
 po " given me the Spirit of Hu-
 God " mility, Sincerity and Truth !
 rds " I have not been as a tinckling
 is " Cymbal : O Lord thou hast
 al " known the secrets of my Soul,
 on " and my inmost Thoughts !
 his " Thou hast taught me in the
 ed " School of true Doctrine, and
 th " I have above all sought the
 ns " Glory of thy Name : I have
 e : " not

“not thought any Virtue or
“Knowledge to be of my self,
“knowing that all my Suffici-
“ency is from thee alone : I
“have slighted that Myſtical
“Theology which is nothing
“but Canting, and have adhe-
“red to that clear, pure and
“ſaving Truth which is con-
“tained in the Holy Scriptures.
“One word of the Son of God
“who requires the Heart, is
“of more worth than all thoſe
“humane Vanities, which are
“good for nothing elſe but to
“trouble the Purity of the Di-
“vine Fountains. Suffer not,
“O Lord, the improbity of men
“to obſcure the Clearneſs of
“thy Word, which hath been
“a Lamp unto my Feet and a
“Light unto my Path ; yea,
“it ſtill affords a Light unto
“me, and guideth me in the
“dark Paths of the Shadow

“a

of Death. O Lord, I have
been jealous for thee, and
have mourned in secret for
the Wickedness of some, and
the audacious Hypocrisie of
others, who have Assembled
themselves to pull down what
thou hadst built up by thy
Mercies. There yet remain
Pious Souls who love the
Peace of Zion, and mourn
under these Confusions; hear
their Prayers: In particular
have Mercy on those most
flourishing Islands where so
much of the Blood of thy
Martyrs hath been shed; turn
the People in them to thy
Self, and to their King; give
thy Judgments unto that poor
Prince, and make him wor-
thy to have his just Prayers
heard; Give the Spirit of Mo-
deration and Wisdom to his
own Nation, who have sent
for

“for him, that they may re-
“quire nothing of him, but
“what is weighed in the Ba-
“lance of Justice.

These Discourses being began
towards Evening, were conti-
nued till it was Night ; which
he perceiving and wondring at
himself, said,

“And am I yet alive, and
“thus able to speak ? God hath
“done it, he endues me with
“new Strength that I may glo-
“rifie him, and extoll his holy
“Name. O Lord, I wait for
“the moment which thou hast
“determined, I believe, I per-
“severe ; I am not troubled :
“The Spirit of God witneffeth
“with my Spirit that I am a
“Child of God : O Lord thou
“hast known me thoroughly ;
“I am thy Servant ; help all
“mine Infirmities ; perfect thy
“work in me : Patience and
“Hope

Hope make not ashamed; the
 "Love of God is in me, even
 "that Love whereby I earnest-
 "ly desire the Salvation of all;
 "yea of those which have of-
 "fended me without Cause; I
 "forgive them, and Pray for
 "them; There is no bitter Gall
 "in me, for God hath caused
 "all bitterness to pass from me,
 "and hath given true Peace in
 "me; for I roll my self upon
 "him.

ns. 6. 21. On Thursday morning Thursday,
 turning his eyes towards the Jan. 5.
 light, he said,
 "It is day light: Shortly I
 "shall no more know the dif-
 "ference of Day and Night; I
 "am come to the Eve of that
 "great and eternal day, and
 "am going unto that Place
 "where the Sun shall no more
 "give light: God will be an
 "ever-

“everlasting Light unto me
“and already O Lord thou send
“est the Rayes of that Light in
“to my Soul, and openest mine
“eyes that I may perceive them.
“O how powerfully dost thou
“work in me ! while this Old
“man dyes and decāyes, thou
“puttest on me the New man,
“which is renewed in Know-
“ledge after the Image of him
“who Createth it ; that is live-
“ly, seeth, heareth and walk-
“eth with enlarged steps ; it
“desires nothing more than an
“outlet into perfect Liberty :
“Deliver me from this Prison,
“that I may celebrate thy
“Name ; Yet neither do I so
“contemn this Body, as not to
“think of its Restauration ; for
“I know thy dead shall live,
“yea, my dead Body ; It is
“sown in Corruption, it shall
“be raised in Incorruption ; It
“is

"is sown a vile body, but it
 "shall rise again in glory; It
 "is sown in weakness, but it
 "shall be raised again in pow-
 "er: In a word, It shall be
 "conformed to the glorious bo-
 "dy of our Lord Jesus Christ, who
 "is become the First-fruits of
 "them that sleep: I shall see
 "him in my flesh: My own
 "eyes shall see him; I shall
 "behold his face in righteous-
 "ness, and shall be satisfied
 "with his likeness when I a-
 "wake. He loveth me with
 "an intire affection; he kisseth
 "me with the Kisses of his
 "Mouth: He hath removed all
 "fear far from me, and hath
 "filled me with Peace and Joy
 "in Believing. He often re-
 peated that sentence, *Amor meus*
Crucifixus est; that is, *My Love*
is Crucified; adding,

"O Love incomprehensible!

F

"what

“ what I conceive of him is be-
 “ yond all expreffion. Blessed
 “ be the Lord, who hath di-
 “ rected my heart into the Love
 “ of God, and the patient wait-
 “ ing for Chrift.

§. 22. This whole day was
 fpent in like holy difcourfes,
 and the Prayers of Minifters
 that came to him, with the
 Vifits of other Friends. To-
 wards Evening he found him-
 felf very weak, and had two
 or three fainting fits, but his
 fpeech did not wholly fail in
 them; fometimes he would
 fay,

“ My ftrength is quite fpent :
 “ I am going hence, Lord meet
 “ me; do not tarry; take thy
 “ Creature.

Towards the middle of the
 Night, his ftrength being a
 little recovered, he reached
 forth

forth his hand to Mrs. *Rivet* his Wife, and said,

“ Embrace me once more,
 “ my dear Love ! I love thee no
 “ more after the flesh, but after
 “ the Spirit ; as I have alwayes
 “ loved thy Better part : I have
 “ lived with thee in holy Con-
 “ cord these thirty years : Thou
 “ hast born mine Infirmities ;
 “ and hast been an help to me ;
 “ and God hath blessed us toge-
 “ ther : I have taken notice of
 “ thy good Infirmities, conjoyn-
 “ ed with great Piety ; and thy
 “ Faith, which is not perfect,
 “ but sincere and true. Thou
 “ knowest (my Love) that God
 “ is not a severe Judge, but
 “ merciful and Gracious ; he
 “ chiefly requires from us, a
 “ recumbence on his Mercy : He
 “ is kind and full of Love. Be-
 “ hold in me an Example of
 “ Mercy and Kindness, and from

“thence gather Confidence that
“he will follow thee with the
“same Grace ; We have an Al-
“liance in Heaven ; Thither
“the Lord takes me, and he
“will take thee thither also,
“and so we shall be together
“with the Lord for ever.
“While thou art waiting for
“that blessed hour, he will be
“thy Husband, Father, Com-
“forter and Defender ; and fi-
“nally will make thee to expe-
“rience the sovereign Effects
“of his Love. Rejoyce there-
“fore (my dearest Love) I have
“prayed for thee. Thy Faith
“shall not fail ; God will suc-
“cour thy infirmities, which
“favour of nothing but good-
“ness. It is that I love in the
“Children of God, that they
“acknowledge themselves to
“be imperfect before him :
“God will compleatly per-
“fect

“fect thee, doubt not.

Then turning to his Son,

“My Son (said he) keep for
“thy self what is thine; Call
“upon God as thy Father, for
“he is the Father of Eternity :
“Let his fear wholly possess
“thee, for that is the principal
“thing: Seek first the King-
“dom of God and his Righte-
“ousness; and all other things
“shall be given in over and
“above unto thee. Take care
“of my little Children; see to
“their pious Education and
“Instruction in their tender
“years; Let them not frequent
“evil Company: My Son, I
“put confidence in thee, and
“assure my self thou wilt ob-
“serve my commands with all
“thy power. Let Truth be in
“thy Heart, Equity and Sincer-
“ity in all thy Actions; and
F 3 cherish

“cherish Peace and Friendship
“among Friends.

§. 23. Then taking many
Friends by the hand that stood
by him, he said, “I pray you
“love my Son :

And then turning to his
Niece,

“Farewell (said he) my
“dearest Niece ! God will bless
“thee ; yea he hath blessed
“thee already ; thou hast mi-
“nistred to thy afflicted and
“sick Parent, and in so doing
“thou hast served the Publick :
“Let my blessing remain upon
“thee : I know and am sure
“that thou shalt be with me
“in the Heavenly Paradise,
“where God hath prepared pla-
“ces for us, before the Founda-
“tion of the World was layd :
“Thou hast helped me , and
“God will help thee : Fear not,
“Perse-

“ Persevere with me in the close
“ of my last hours.

Then seeing Mr. *Fayan le Coq* :

“ Are you there (saith he)
“ my dear Cousin? The Lord
“ bless you abundantly, and
“ grant that in the whole course
“ of your life, you may walk
“ in his fear; you belong to
“ an honourable Family, which
“ have layd many Obligations
“ upon me; I pray you write
“ to your honoured Mother an
“ Account of my happy Depar-
“ ture; and also to your Brethren,
“ whom I pray God abundant-
“ ly to bless, and give them
“ Peace, and that they may not
“ trust in the perishing good
“ things of this World. As for
“ my self; it is long since I
“ have turned from corruptible
“ things, and adhered to those
“ that are prepared and laid up
“ in Heaven. Every good and

“ perfect Gift comes down from
“ the Father of Lights, with
“ whom there is no variableness
“ nor shadow of turning. My
“ God, my desire is to thee;
“ My Soul thirsteth for thee as
“ the parched ground: When
“ shall I enter in, and present
“ my self before the face of
“ God! Come Lord Jesus;
“ Come! I am in thy Bosom;
“ I am ready when it pleaseth
“ thee; My Heart is prepared,
“ my Soul is ready: All delay
“ seems long to me till Christ
“ come; for whom notwith-
“ standing I wait without im-
“ patience. You see thro’ the
“ Grace of God I am not tired;
“ I wait, I believe, I persevere:
“ Patience is much better than
“ Knowledge; tho’ it delay my
“ Joy, yet it sets me in the
“ way to it. The sense of di-
“ vine Favour increaseth in me
“ every

"every moment : My pains are
 "tolerable, but my Joy is in-
 "estimable ; I am no more vex-
 "ed with earthly cares : I have
 "now no desires but after hea-
 "venly things : I remember
 "when any new Book came
 "out, how earnestly I have
 "longed after it, till it came to
 "my hands, being alwayes de-
 "sirous of learning something
 "New : But now all that is but
 "as dust : Thou art my All,
 "O Lord ! My good is to ap-
 "proach unto thee. O what a
 "Library have I in God ! in
 "whom is hid all the Treasures
 "of Wisdom and Knowledge :
 "I shall no more behold things
 "afar off and darkly ; I shall
 "no more know in part ; but
 "I shall be filled with the
 "Knowledge of God as the Sea
 "is covered with waters. Thou
 "art the Teacher of Spirits ;

"I have learned more Divinity
"in these ten dayes that thou art
"come to visit me, than I did
"in fifty years before: Thou hast
"brought me to my self, before
"I went astray, and was in the
"world; but now I am con-
"versant in the School of my
"God, and he teacheth me af-
"ter another manner than all
"those Doctors, in Reading
"whom I spent so much time:
"What Obscurity is there, and
"what Conjectures? yea what
"Vanity in all those things that
"proceed from an humane Spi-
"rit? What vast spaces must
"a man pass over before he find
"any fruit in them? But thy
"Doctrine, O my God, is per-
"fect, and full of good fruits:
"My Soul is filled as with mar-
"row and fatness. With my
"whole heart I renounce all
"other Knowledge; and cleave
"to

“to this alone ; Jesus Christ and
“him crucified : I give thee
“thanks, O Lord, that thou
“hast hid these things from the
“haughty-wise, and hast re-
“vealed them to the humble.
“This Body is feeble, but the
“Spirit is strong and enriched.

§. 24. Then turning again to
his Son, he said, “My Son !
“God bleſſe thee more and
“more ; How greatly do I re-
“joyce when I behold in thee
“the Grace of God ! It was my
“great deſire to ſee thee from
“the firſt day of my ſickneſs.
“Thou art the youngeſt of my
“Sons, and thou only art left
“alive to me upon the Earth :
“Thou ſhalt be my *Benjamin* ;
“and God will bleſs the Charge
“I have committed to thee ;
“and will be preſent with thee
“for thy help therein. The

“A-

“ Almighty God give unto thee
“ and thy Nephews blessings in
“ *Israel*, and especially spiritual
“ Blessings, for temporal Blessings follow upon Spiritual.
“ Praised be God that hath
“ made thee a Spectator of my
“ last Conflict: It is a Conflict,
“ but yet sweet, because of the
“ Consolations of the Spirit of
“ God, which abound in me.
“ Thou hast strove enough, O
“ my Soul, rest in God who is
“ thy Saviour.

Then hearing the Clock strike,
he asked what hour it was?
which when he knew, he said:
“ The Time passeth away, and
“ we pass away with the time;
“ howbeit we are confirmed and
“ strengthened by the Grace of
“ God every hour.

Then smiting upon his Breast,
he said:

“ There is Joy within by the
“ habita-

“ habitation of the Spirit of God
“ in me. O Good God! who am
“ I, that thou shouldst vouch-
“ safe to come and dwell under
“ my poor roof! So it hath
“ pleased thee, O Lord, that
“ thy Spirit should dwell in me
“ to the end; and therefore I
“ have cause of rejoicing in
“ earnest.

§. 25. Thus was the Thurs- Fryday,
day night passed over: The Jan. 6.
poor sick man was wearyed,
and exceeding thirsty, yet durst
not drink: He seemed to be
breathing out his Soul every
moment, and panted for delive-
rance; but the end of his Con-
flict was not yet come; there
remained still above twenty four
hours to be undergone, and
those very sharp. His Son had
betaken himself to some rest in
the morning; and after a while
coming

coming into the Chamber again, his Father said to him,

“A good day to you, Son!

“I am glad you have taken

“some rest: Help me a little.

Which being done, he added,

“My Son, this duty will be

“pleasing to God; I should

“have reckoned my self happy

“if in any thing I could have

“helped my Father; he was

“a good and a pious man: I

“had also an holy Mother,

“which deserved very well of

“the whole Family; there was

“in her an holy Ambition and

“ardent Charity. My Son, how

“do I rejoyce to see thee! I

“have yet many things to say

“to thee; Remember that thou

“speak to the *Illustrious Prin-*

“*cesses Dowagers*, and tell them

“that I dye devoted to them

“in all dutiful affection, and

“that I recommend unto them

“the

“the utmost I can the Institu-
 “tion of the illustrious *Colledge*
 “in this Town; which is in-
 “deed the honour of the house
 “of *Orange*, and of his memory
 “who founded it, unto whom
 “in my own particular I am
 “laid under very great Obli-
 “gations.

“That great Prince who first
 “called me to his service in his
 “house, heaped his benefits up-
 “on me, and (without vanity I
 “speak it) honoured me with
 “his friendship; of which he
 “could give no greater Testi-
 “mony than by committing to
 “me the first education of his
 “only Son; who indeed was
 “snatcht away from us in the
 “flower of his age, when both
 “his Fathers house, and the
 “Common-wealth had most
 “need of him: Truly he was
 “a Prince adorned with many
 “gifts,

“ gifts, and disposed to receive
“ good things, and to Piety
“ I believe that God was mer-
“ ciful to him; and that his
“ goodness is not wholly with-
“ drawn from this noble house, to
“ which he hath raised up a Son
“ that may supply his Fathers
“ place; The Almighty God
“ bless and Preserve that Branch,
“ and Bless his Education; and
“ make him to grow in Age,
“ and in Gifts and Graces,
“ that he may be an Instru-
“ ment of promoting his Glory,
“ and an instance of his Grace
“ and Favour. I beseech him
“ also to bless the *Princesses*,
“ his Mother and Grandmother,
“ that their Concord may turn
“ to the Good of the Child
“ and of the State: The Lord
“ guide them in all things with
“ the Spirit of his Fear, streng-
“ then them in the Faith, and
“ incou-

“incourage them unto every
 “good work: I hope they
 “will keep in mind my ser-
 “vice and Zealous Affection
 “for the good of their noble
 “Family; But if not, my trust
 “is in God.

§. 26. After half an hours
 silence or thereabouts, he thus
 continued his discourse:

“Hear the prayers which thy
 “Servant offers unto thee (O
 “God) for that Child, let him
 “be blessed and sanctified from
 “his tender years, that the
 “corruption of the Age. may
 “not pervert him; Let him
 “live before thee: Let Inte-
 “grity and Righteousness pre-
 “serve him.

He also prayed for the La-
 dy *Electress of Brandenburg* and
 her Sisters, That God would
 adorn them with all Christi-
 an

an and moral Virtues; and be-
with them to the end of their
Lives.

But now his oppression was
so much increased, that we
could not take the texture of
his Meditations; only by his
countenance and gesture we
might see that he prayed con-
tinually; and sometimes he ut-
tered some words, whereby
we understood that others had
preceded in his Meditation; as
for instance,

“Yea Lord: I believe: this
“is my joy: God will per-
“fect his work above all:
“have no more part in those
“things that are done under
“the Sun, but I desire the
“Peace of the Church every
“where.

Then he repeated in French
Metre the 18. verse of *Psalm*
51. which is in English Me-
tre,
“Lord

"Lord unto *Zion* turn thy Face ;

"Pour out thy mercies on thy

(Hill :

"And on *Jerusalem* thy Grace :

"Build up the Walls and love it

(still.

"I am of that *Zion* : have

"pity on me, and deal graci-

"ously with me. I am suffo-

"cated, I can hardly breath :

"The Lord brings me down :

"but he calls my Spirit to

"himself : The greatest thing

"by farr is, I have no doubt

"of my Salvation ; the Lord

"upholds me miraculously, to

"the end that I may edifie

"others by my example in this

"last close of my life : I am

"well pleased, O my God. Far

"be it from me that I should

"murmure. How small are

"these pains in comparifon of

"that

“that Grace through which
“bear with a quiet mind what
“soever it pleaseth God to lay
“upon me; Thou allayest these
“short bitterneesses, with inex-
“pressible consolations; Thou
“speakest unto my Soul with
“that sweet voice which I
“understand, because I am one
“thy Sheep; My sheep, saith
“the chief Shepherd, hear my
“voice, I know them and they
“follow me: To this purpose
he began to recite the 23^d
Psalm in Hebrew; *The Lord*
is my Shepherd, I shall not want
and desired one that stood by
to rehearse the rest of the Psalm.
And the last clause he pro-
nounced himself from the Ori-
ginal; viz: *I shall dwell in the*
house of the Lord for ever.
And when he saw many at-
tending him; he said,

“You have no cause to won-
“der;

der ; I am able to do nothing of my self: The Lord worketh all in all, that we may be humbled: This is the School of humility; Look upon me, and remember the Grace of God in me; Consider how he brings me down by his mighty hand, that he may exalt and Glorifie me in due time: The sufferings of this present time are not worthy to be compared with the Glory that shall be revealed in us: This is my joy to glorifie God in my death; sweet Death! that is a passage unto life eternal. O God strengthen the Soul of thy Servant, that he may abide constant and invincible unto death: I hope the Combat will not continue long; Bring to pass, O Lord, that the End may Crown the Work.

§. 27. Amongst

§. 27. Amongst the many Physicians that had attended on him, there was one Dr. *Cru- cius* a Roman Catholick, who came this Morning to visit him, and asked him, if he still continued to be of good courage.

“Yea verily. (said he) for
 “I am in God, and God is
 “in me: The Cross which God
 “hath sent is small; Every one
 “must bear his Cross, that
 “he may follow Christ, who
 “hath suffered so great things
 “for me, though he deserved
 “no such suffering: This Cross
 “increaseth my hope: The
 “Lord is Gracious, who en-
 “treth not into Judgment with
 “his poor Servant: Christ hath
 “dyled for my Sins, and is ri-
 “sen again for my Justifica-
 “tion.

A while after Mr. *Wickelmans* Dutch Minister came, and spake to him in the Latine tongue, to whom he answered in the same Language,

"God Strengthens me, and
"he will preserve me from all
"evil: I give thanks unto my
"God for that unspeakable good-
"ness which he hath poured
"upon me: he succours me
"in this work; he hath been
"alwaies present with me, even
"to this Extremity.

Then the Minister repeated to him the words of the Apostle, 2 *Tim.* 4. 7, 8. *I have fought a good fight, I have finished my course, I have kept the Faith, henceforth there is laid up for me a Crown of Righteousness; At* which words he cryed out,

"O welcome Crown! there
"is nothing else that I wait
"for: God dwells in me by his
"holy

“ holy Spirit, which shall never
 “ be taken away from me
 “ Grant, O Lord, that I may
 “ keep thy Commands !

Again, when beholding his
 pains, he exhorted him to patience ; he answered,

“ We cannot, we ought not
 “ to resist the will of God : O
 “ Eternal Father of our Lord
 “ Jesus Christ, I give thee
 “ thanks for thy exceeding great
 “ benefits, That it hath pleased
 “ thee, that I should declare thy
 “ Praise even unto very Old
 “ Age ; and that thou makest
 “ me able to persist therein
 “ unto the last breath of my
 “ life.

§. 28. At another hour when
 the same Minister visited him
 again, and said, “ You are still
 “ fighting the Good fight ; he
 answered,

“ In

“In hope and patience, I am
“wholly Gods, and Jesus Christ’s
“my Saviour: I believe that he
“will keep what I have commit-
“ted to him against that day:
“Even so come, Lord Jesus!

And when this Minister had
prayed with him, he returned
him thanks in these words:

“I give you thanks for your
“holy Prayers; I doubt not
“but God will hear them:
“God bless you; I beseech him
“to make you a very power-
“ful Instrument of his Glory.

He also added,
“God hath fulfilled all his
“Promises in me; I have seen
“them afar off, I have believed
“them, I have embraced them;
“I wait for nothing more but
“to breathe forth my last
“breath; God possesseth me al-
“ready, I feel that there is
“nothing wanting, but that he
“will

"will give me the wings of
"an Eagle that I may fly to
"the Carkass.

Immediately he subjoyned a
verse or two out of one of Beza's
French Poems, to this sence :

"O Holy Word!

"With all my Heart

"To thee I flye.

§. 29. Towards Evening the
Pangs of death increased upon
him; The extreme Pains of his
bowels, his suddain fainting,
and other grievous Symptoms
were the indications of ap-
proaching death: But in this
state, and utter decay of the
strength of nature, his exercise
of Faith was strengthened so
much the more, and his pati-
ence confirmed: "Mourn not
"for me, (said he;) These
"last hours have nothing ter-
"rible in them; The body in-
"deed suffers; but the Soul is
"Com-

" Comforted and filled abundantly : The Lord is my Shepherd, I shall want nothing :
 " His Rod and his Staff shall lead me safely through this
 " short valley of the Shadow of death : This little cloud
 " hinders me not from beholding that Heavenly Light,
 " which already enlightens my Soul. O Lord thou givest
 " me light, thou warmest me, thou liftest me on high, and
 " I gladly follow thee, being carried aloft upon the wings
 " of Faith : The sharper my pains are, the nearer I am
 " to deliverance. My wound is grievous, but I was silent
 " because thou didst it. Have mercy on me, O Lord ! O
 " my God, deliver me ! I am impatient of delay : I know
 " that God is faithful, and with the temptation he will give

“a way of escape, that I may
“be able to bear it.

When he looked towards
his Wife, she thus addressed
her self to him :

“My dear ! I bless God,
“and rejoyce for thee, that I
“have seen so much of the
“Grace of God in thee. To
“which he replied,

“Thou doest well (my dear
“Love ;) The Lord confirm
“and strengthen thy joy ; Mine
“is solid : I rejoyce that thou
“feest the end of my Con-
“versation : Thou hast known
“me, and thou knowest that
“I hate Ostentation ; and that
“more hath been attributed to
“me by others, than I have be-
“lieved of my self : for I have
“been conscious of mine own
“infirmities, and that whatso-
“ever good might be in me,
“was not of my self : The
“Glory

" Glory is to be ascribed to
 " God alone ; he hath done the
 " work : Perfect, O Lord, and
 " Crown thine own work ! I
 " complain not of my pains ;
 " I have not flattered my self
 " in my disease ; for when I
 " was first seized by it, I was
 " aware that God called for me :
 " Is it not time, my dearest
 " love ? Afflict not thy self ; I
 " go before ; thou shalt follow
 " ere long : Thou hast afforded
 " me help, and hast kindly
 " succour'd me ; God will bless
 " thee, and save thee, doubt
 " it not : It hath been grateful
 " to me, and I most kindly accept
 " it, that thou hast had so great
 " a Love for this little Boy
 " (pointing to his Grand-son,)
 " make proof of thy love to
 " me by loving him ; it is a
 " Child void of malice, and I
 " have good hope of him, if

G. 3.

" he

“he be well guided.

Then calling the Child, he said,

“Give me thy hand, my Son!

“See thy Grandfather upon

“his death-bed: Thou hast al-

“ready lost thy Grandfather

“by Mothers side, who was a

“pious and upright man; Now

“thou lovest thy Grandfather

“by Fathers side; but thou hast

“a Grandfather in Heaven on

“both sides, that will never

“be wanting to thee; I hope

“my blessing will redound up-

“on thee.

Then taking him between his hands;

“My little Child (said he)

“Pray to God! If thou do

“this diligently, thou shalt be

“like a tall and beautiful Tree

“planted by the Rivers of wa-

“ters: Have thou fair bran-

“ches, and be fruitful; that

“is,

"is, Fear God: Then shalt
 "thou bring forth Wisdom,
 "Prudence, and Understand-
 "ing. Be thou Good and Be-
 "neficent, shunning evil com-
 "pany, and God will bless thee;
 "thou shalt not be forsaken:
 "Behold thy Uncle, which shall
 "be to thee instead of a Fa-
 "ther; Be obedient to him,
 "and also to thy Grandmother,
 "and Mother, whom I pray
 "God abundantly to bless with
 "her other Children; that her
 "little Posthumous Son that
 "bears my Name may in time
 "Represent me, yea exceed
 "me.

§. 30. These holy speeches
 were sometimes interrupted by
 a short sleep, and sometimes
 on occasion of the Prayers or
 Exhortations of the Ministers
 that came to him; He received

them all most Cordially ; and most willingly heard the Consolations that were suggested by them ; And he would also return Consolations to them. He heard their prayers with attention, and when they had done, was wont alwayes to say, That he found himself much relieved. And then dismissed them with thanks, giving his blessing to each of them as was proper to their Condition. Towards Supper time, he remembered the noble Virgin *Anna Maria a Schurman*, and said,

“She is a person to whom
 “I have alwaies devoted my
 “Affection and sincere Love:
 “she hath honoured me with
 “her holy friendship, and hath
 “called me Father ; In testimo-
 “mony of my paternal Love,
 “I give her my little Bible
 “with-

without Points, of *Plantines*
 Edition, which you shall find
 in such a Place in my Study
 (directing to the place;) If
 I had any strength left, I
 would have written a Letter
 to her with my own hand,
 whereby I would have testi-
 fied to her how much I Ho-
 nour her, and esteem those
 admirable gifts of God where-
 with he hath adorned her.
 But you (my Son) shall
 supply this defect, and inform
 her of my happy Departure;
 and that I have prayed to
 God that he will Strengthen
 her in her supernatural Cal-
 ling, and bestow upon her
 the blessings of a long and
 prosperous Life.

What remains? Have I not
 said all? I have no more to
 do, but to give up my Soul
 into the hands of God: Is it

"not time? O my God, let it
 "suffice! Receive my Soul un-
 "to thy self, O Lord! I yield
 "it into thy hands; thou hast
 "Redeemed it, O God of Truth:
 "Thou art my hope, and my
 "Confidence from my youth;
 "No care afflicts me; God
 "hath removed from me the
 "Opprobry which I feared;
 (meaning the Vomiting of his
 excrements, a symptome usual
 in his Distemper;) "He will
 "perfect (and that quickly)
 "whatsoever belongs to his Glo-
 "ry, and my Eternal Salvati-
 "on: If he make any stay,
 "if he deferre my deliverance,
 "he doth it for your Edificati-
 "on and Salvation; Let not
 "my Sorrows be grievous to
 "you, but rather bless God who
 "gives me a desirable plume,
 "and makes my heart joyful
 "in the midst of my pains:
 "Re-

“Rejoyce therefore; and Pray
“with me.

§. 31. When he had asked
what a Clock it was, he said
to his Wife and his Son,

“I pray you take some food;
“I am not yet fully come to
“the end of my Work, I want
“nothing, and my Niece shall
“tarry with me, and take some-
“thing here to refresh her.

They withdrew therefore in-
to the next Room, and one
brought an Egg to his Niece,
which he desired her to take.

“As for me (said he) my
“Meat is to do the will of
“God, and happily to run out
“the course of my life: I am
“refreshed with holy and hea-
“venly food: My Father feeds
“me with that Food which
“he lately offered to me at
“his holy Table; I did eat,
“and

“and was filled: The true feed-
 “ing is the feeding of the Soul,
 “that which sustains the true
 “Life: As for Corporal meats
 “they are for the belly, but God
 “will destroy both it and them.

Then reaching out his hand
 to his Niece, “I Love thee
 “(said he) with a Love whol-
 “ly Spiritual, a love of true Cha-
 “rity and Affection: We will
 “pass this Night together in
 “holy Meditations, and speak-
 “ing to one another in Psalms
 “and Hymns, and Spiritual
 “Songs, Singing and making
 “melody in our Hearts unto
 “the Lord: I feel my Swel-
 “ling to ascend: I fear that
 “in a little time I shall be
 “able to speak no more: do
 “not depart from me; but
 “continue speaking to me what-
 “soever God shall bring to thy
 “Heart and Lips, Vesp in my
 “ur-

utmost weakness my Memo-
ry should fail me; and I
assure thee, God will suggest
those things to thee which
which shall be for my help
and Comfort in the time of
need: for out of the abun-
dance of the Heart, the mouth
speaketh,

His Wife and Son being re-
turned into the Chamber;

“Pray ye: (said he) for
me; what a joy is it to see
these holy Souls with me!

§ 32. Oft times through the
bitterness of his pains he brake
forth into Cryes, or rather ar-
dent Prayers unto God; and
that frequently, in the words
of the Psalms in the French
Metre: as *Psal*, 141. 1.

“Jehovah, upon thee I call,

“O hasten unto me!

“Lend

"Lend to my Voice thy Gra-
cious Ear,

"When I cry unto thee.

Then adding from *Psal.* 29.

118. "Look upon mine Affliction,

"on, and pardon all my sins,

And upon the mention of
any Text that speaks of the
Remission of sins, he would
immediately subjoyn,

"It is done ; He hath cau-

"sed mine iniquity to pass a-

"way from me : O Lord, abate

"and shorten my Miseries ;

"Now is thy time.

And then repeated from *Psal.*

118. 24.

"This is a joyful day indeed,

"Which God himself hath

(wrought:

"We will be glad and joy

(therein,

"With all our Heart and

Thought.

"How

"How great is my anguish!
"but how much greater is my
"refreshment!

"An high place and a Refuge
(sure

"I find the Lord to me;

"In day of my distress he me

"Relieves, with rich bounty.

They continually suggested
to him places of Scripture; un-
to which he would return such
answers as did abundantly ma-
nifest his Godly Ardor, Faith,
and Patience; as for instance,
when it was said to him, "God
"is nigh to all that call up-
"on him in Truth; Smiting
upon his breast, he replied,

"Here he is; here he dwells
"in me, and worketh power-
"fully according to his good
"pleasure.

Then

Then that place was al-
 ledged, *1 Cor. 15.* "Death is
 "swallowed up in victory : and
 he added the following words,

"Thanks be to God, who
 "hath given us the Victory
 "through our Lord Jesus
 "Christ.

Again from *Rom. 8. 30.*
 "Moreover, whom he did pre-
 "destinate, them he also cal-
 "led ; and whom he called,
 "them he also justified ; and
 "whom he justified, them he
 "also Glorified :

"Even so it is ! (said he)
 "Grace upon Grace ! O lovely
 "Chain ! This is a Golden Chain
 "indeed ! there wants but the last
 "link to compleat the whole in
 "me. O Lord make perfect,
 "and Crown thy work ; That
 "I may dye the death of
 "the righteous, and see those
 "good things, which eye hath
 "not

al- "not seen, neither have they
h is "entred into the mind of man;
and "Thou givest me a foretast of
s, "these sweetneses and refresh-
who "ings, which no words can
tory "express.

esuf and 33. Then Mr. *Mulsus* being
30. present, asked if it would be ac-
pre- ceptable to him that he should
cal- go to Prayer?

ed, "Yea (said he) Pray; The
and "time requires it. I come."

he "When he had ended his Pray-
er, he gave him thanks; saying,

e) "You have helped me; while
ely "you called upon God, I found
in "some ease of my infirmity:

ift "Encourage me! the Race is
in "short: I even touch the bound
at "of my Race; I go on: I ga-

of "ther new Strength: I touch
fe "the Prize; I take hold of

h "Eternal Life. This body faint-
e "eth: this Tabernacle is de-

"stroyed;

"stroyed; But there is reserved
 "for me an house in the Hea-
 "vens, not made with hands;
 "There is reserved for me
 "the Heavens an incorruptible
 "Inheritance, that can neither
 "be defiled, nor fade away.

About Midnight his pains
 increased exceedingly, which
 caused him to break forth in-
 to bitter cries, calling upon
 God for his help.

"Come, Lord Jesus! Come!
 "I can bear no more; yet is
 "not my patience lost, but the
 "desire of my Soul towards
 "thee, is like that of the dry
 "and thirsty Ground. As the
 "Hart panteth for the brooks
 "of water, so panteth my Soul
 "for thee, O God! O when
 "shall I come and appear be-
 "fore God! My Strength fails
 "me more and more, but my
 "Soul is strong and joyful.

Pre-

Presently upon this he fell into a great fainting (which Physicians call *Lipothymia*) on which occasion Mr. *Martin Lydius* a Dutch Minister was instantly called in. He was one that Dr. *Rivet* had a great affection for, and he was daily with him during his sickness; And therefore what passed between them two, we will set down in *Lydius* his own words, which are as follow.

§. 34. This Reverend Father in Christ required that I should be often called to him in the time of his sickness, having formerly been his Scholar at *Leyden*. When I came first to him, he exhorted me with sweet words to proceed as I had begun: saying, that it greatly rejoiced him to understand the Affection which the Church at

at *Breda* had for me; Wherefore, I pray thee (said he) Give me thy hand; Go on to adorn the service thou hast undertaken. Then he uttered an excellent Confession of his Faith with a strong Voice: in which he shewed on what stayes the Protestant Religion, which he had hitherto propagated both by Preaching and Writing, leaned, for the obtaining of that Consolation both in life and death, which the miserable Papists cannot have.

And when I recited some select places of Scripture to him out of the Old or New Testament, he would rehearse them again either in Hebrew or Greek. I said, that I doubted not but with *Stephen* the Protomartyr he did already see Heaven opened, &c. To which he replied with a cheerful Coun-

Countenance and Voice, "O I
"have seen that a good while.

I excused my self, that I
could not pray to God with
him, because I was a stranger
to the French Tongue, and the
by-standers understood not the
Latine Tongue; but he said,
Pray in that Tongue which
both thee and I understand;
which when I had done, and
prayers were ended, he gave
me thanks: saying,

"The Spirit of God hath
"spoken by thy mouth, and
"thou hast exceedingly streng-
"thened me: I desire thou
"wilt alwayes remember me
"in publick prayers in the
"Church. The next day be-
ing exceedingly ill, he com-
manded that none should be
admitted to him; But when
Mrs. Maline heard my Voice,
she brought me to the bed-
side,

side, and he received me with a chearful Countenance ; I am glad (said he) that thou art come. I told him, the present time required that he should cast all his cares upon God, and be no more solicitous about any thing : He answered, “ Yea truly : There is nothing “ that I am any more Solici- “ tous about ; I only desire the “ coming of my Saviour, yea “ his speedy coming, that I “ may be loosed from this bo- “ dy of Sin, and be with Christ “ who is gain unto me both “ in life and death ; I embrace “ Christ by Faith ; I am even “ pressed down, but I am in “ the hand of my Shepherd : “ I embrace my Saviour Jesus “ Christ ; and do now wholly “ pant after my God.

When he had spoken these, and other things of like na-
ture,

ture, I bid him Farewel: but he again desired me to pray with him: which being done, with a sigh he said, "O how sweet is this!

(When) the fatal day was come, about two a Clock in the Morning, he would have me called, and when I drew near to his bed, he took hold of my hand, to whom I said, "Yet a little while, and he that shall come will come. He answered; "And why doth he not come? And immediately added, "Yea, he is come already.

This I Testifie,
Martinus Lydius Preacher
at *Breda.*

§. 35. About three of the *Saturday*
Clock in the Morning his *Jan. 7.*
Wife came near to him, and
be-

beholding in his Countenance
the Image of death, she cheer-
fully said: "Farewel my dear
"Go rejoycing into eternal
"life.

"Thou sayest true (said he)
"go unto my God and your God
"We are all Gainers: Amen!
"men! Farewel my Son! Fare-
"wel my dear Niece! Fear not,
"have prayed for you; Ye shall
"be happy. Persevere to the
"end, that none get away your
"Crown: I go before you,
"and ye shall follow me; you
"have no cause to doubt
"it: We shall be caught up
"together to meet the Lord in
"the Air, and so we shall for-
"ever be with the Lord:
"have no more to say or do
"I am ready, I am prepared,
"Come Lord Jesus, Come! re-
"ceive thy Creature; I aspi-
"re, I hope, I knock at the Gate:
"Open

"Open O Lord! Open unto
thy poor Servant.

His Oppression was manifestly discerned to increase upon him, and also a mortal Sopor or drowfiness, and Rotling came upon him: The Chamber was filled with company; but most were of the mind it was not meet to weary him any longer with discourse; seeing nothing could be added to that abundant Testimony of his Faith which they had already: Therefore about five in the Morning they all departed, except Mr. *Lydius*, who silently waited the last season of praying to God for him when he should be drawing his last breath. But when it was past eight of the Clock, and he discerned but little change, and found his Pulse much the same, he thought he might abide in that

H

Agony

Agony untill Evening ; therefore he departed, promising to return as soon as they should send for him. Only those of his own house remained with him, who feared to molest him by speaking, and were also uncertain whether he could speak, or not, because of his extream oppression, and his lying with his Mouth open. Friends at length prevailed with his Wife to withdraw from the sight of his last Agony ; and only his Son and Niece stood by the Bed, expecting his last breath ; yet neither did they think that had been so near, as it was. About half an hour after Eight the Colour of his Face was wholly changed, and Convulsive motions came on : Then his Niece asked him, if he yet had his understanding. “*Alas* (said he) *if I speak* : (as complain-
ing

ing of their silence :) Then said she, I pray you do you still feel the sence of inward Joy? To which he replyed intelligibly enough, "Yea: My Confidence is firm in me. Then making a sign, That he would be raised a little; His Son and his Niece on each side enfolding their arms about him, lifted him higher: Then fixing his eyes a while upon them, he said, "Help me; I am going. Accordingly, the Lord bringing to their mind many choice Scriptures apt for the occasion, they by turns proposed them to him; And he received them with great joy; adding *So it is: and Amen.* Often also he would pronounce himself the last words of that Portion of Scripture which they were rehearsing to him; as in *Psal. 36.* "How excellent is

"thy loving kindness O God
 "Therefore do the Sons of
 "men put their trust under
 "the shadow of thy wings.
 "Thou wilt abundantly satis-
 "fie them with the fatness of
 "thy House, and make them
 "to drink of the Rivers of thy
 "Pleasures; which last sen-
 tence he rehearsed himself in
 the French Metre. And the
 same he did from *Psal. 65.*
 "Blessed is the man whom thou
 "choosest, and causest to ap-
 "proach unto thee, that he
 "may dwell in thy Courts.
 "We shall be abundantly sa-
 "tisfied with the goodness of
 "thy House, even of thy holy
 "Temple.

§. 36. Then his Son said, "I
 "am sorry that we are alone.
 "I am not alone (said he)
 "God is with me. Be you then
 an

an Evangelist to your self, (said his Son) forasmuch as you have received the Ministry of Reconciliation, deliver the tidings of peace to your own Soul.

"That I do (saith he) my Soul believes. Then fear nothing; He that believes in Jesus Christ shall never perish: He added, "But shall have Eternal Life. While prayers were making for him in this last Combat with the pains of Death, at the end of almost every sentence he would interpose some word or words, expressing the sense of his mind with respect to those petitions. As thus,

"O great God, send thy Spirit of Consolation; [*he is already come:*] and give unto thy Servant the sense of thy love, [*that he hath done;*] Give

H 3

"unto

"unto him the Garment of
 "Salvation, [*he hath given it ;*]
 "All is well, enter therefore
 "thou good Servant into the
 "Joy of thy Lord, he calleth
 "thee. [At which words he
 raised up himself and stretched
 forth his Arms :] "Also O Lord
 "strengthen more and more
 "the Faith of thy Servant in
 "this last agony, let him see,
 "let him hear thy voice, let
 "him raise up himself, and
 "take hold on Eternal Life,
 "[*Yea ! I am of good Comfort.*]
 "Let us go to the Throne of
 "Grace, that we may obtain
 "Mercy, [*It is done :*] Leave
 "therefore with a joyful mind
 "this body to the Earth, and
 "yield up thy Spirit into the
 "hands of God, [*who hath gi-*
 "*ven it :*] Take hold of the
 "Shield of Faith ; yea put on
 "the whole Armor of God :
 "[*I have it.*] Then

Then he began himself to recite those words, *I have fought a good fight, &c.* And when one had repeated what follows, and came to those words, *which God the righteous Judge will give*; he added, *He will do it.* And when one said; "Behold the last moment of deliverance! O God give Wings unto thy Servant; open thy Paradise unto him; Let him be received unto the beholding of thy Face!" He added, *With the Spirits of just men made perfect.* Let him receive the white Stone, and the hidden Manna; and let him bear his part in that New Song which none understands but he that sings it. To which he said, *Amen!*

In these last Moments there came in some of his Friends who were witnesses of his hap-

py Departure: But the Ministers above named, viz: *Lydus* and *Hulsius*, came too late to hear him speak any thing. Howbeit a short Prayer was made for him; after which when he had abode a while with his Eyes fixed, and his hands lift up towards Heaven; One of the standers by said; "I am perswaded
 "this man doth already enjoy
 "the Vision of God; where-
 upon he earnestly endeavoured to utter the Word *Yea!* And almost in the same moment sweetly breathed forth his Soul, about half an hour after Nine of the Clock on Saturday morning, being *Jan. 7.* After he had lived seventy eight years, six Months, and five days.



AN

APPENDIX:

WHEREIN

A CHRISTIAN'S
Triumph over Death
is Illustrated by some more
memorable Examples.

§ 1. **T**HE Jewish Masters
have a saying re-
corded in their
Talm. Hierosol. which * *Buxtorf* * *Buxt.*
thus translates: *Non facienda* *Adag. Heb.*
sunt Monumenta justis (sc. de- *braic.*
functis): Verba ipsorum sunt
monumenta ipsorum. That is,
Monuments are not to be erected

H. 5. to.

to the Righteous, when deceased; Their Words are their Monuments: They need not the help of Art to perpetuate, or to embalm their Names, who have lived and dyed eminent Examples of Piety and Holiness; For they shall be had in everlasting remembrance: The Memory of the just is blessed: but the Name of the wicked shall rot, Prov. 10. 7.

Psal. 112.
6.

As for that worthy and holy person whose triumphant passage thro' Death into the Joy of his Lord, we have already had a Relation of; It may be questioned, whether his most fruitful and learned works while he lived, or his gracious speeches and demeanour when he dyed, have contributed most to the Eternizing of his Name; But it is beyond all Question, that both the one and the other have raised unto him

a Monument *Ære perennius*; and as in both he hath been an eminent Instrument of Glorifying God in the World, and strengthening the Faith of his Brethren; so his Name will be remembred with Honour, and Thanksgiving to God on the account of both, from Generation to Generation. We have beheld in him what Bernard tells us he saw in dying Gerardus; viz. *Hominem in morte exultantem, & insultantem morti.* i. e. *A man greatly rejoycing in death, and insulting over death;* which teacheth us that the Apostles holy Triumph, O death 1 cor. 15. where is thy Sting! O Grave 55. where is thy Victory! is no vain flourish of words, or empty Speculation; but a Truth sealed to, in the Experience of a Christian, who with a Joy unspeakable and full of Glory, can

Ver. 57.

can joyn with him in the Agonyes of Death, in his following Song of Praise; *Thanks be to God, which giveth us the Victory, thro' our Lord Jesus Christ.*

In such instances as these, we have a very valuable Evidence of the Truth and Excellency of the Christian Religion, and the Certainty of a future State, and blessed Immortality: Those things must needs be real in themselves, whose Efficacy is so great upon the Soul of a man in such an hour; Death is no Fancy; neither can Fables, with what Art or Cunning soever they are devised, relieve a man against the bitter pangs of it: The proud boasts of the Atheist and Debauchee are soon quelled by this King of Terrors; the very thought of whose approach surprizes them with Consternation

tion and guilty fears ; But the lively hope of Pardon in the Blood of Christ, the Smiles of a reconciled God, and foretastes of heavenly Joy, make the true and sincere Christian more than a Conqueror in this Conflict : He can fear no evil because God is with him, whose presence makes his Sick-bed easie, and gives him Prospect of the greatest Gain in the loss of this Temporal Life. He can say as the holy *Apostle, *To me to live is Christ, to dye is Gain, Phil. I. 21.*

The holy Life of the Righteous is abundantly recommended to our imitation by their blessed Death ; The advantage of whose End made *Balaam* say, *Let me dye the Death of the Righteous and let my last End be like his!* And certainly it is no small Honour that God hath put

put upon the Profession of the Protestant Religion; by affording to many of the most Zealous Assertors thereof, such an abundant entrance into the everlasting Kingdom of their Lord and Saviour Jesus Christ; according to whose pure Word they have reformed themselves, and in whose Merits alone they have Trusted. Not only the constant and triumphant death of thousands, who by the cursed Tyranny and Cruelty of Papists have been brought to Seal their Profession with their Blood; but also the placid and most Christian End of others that have dyed in their Beds, hath left great Convictions upon the Minds of Beholders (tho' before Enemies to their Religion) that there hath indeed been *πῶς ἄριστον*, an heavenly Excellency in it which they knew not of.

This.

This caused a Physitian of the Popish Religion, that attended upon Dr. Ames in his last sickness at Rotterdam, when he observed what an extraordinary spirit of Faith and Holiness breathed in him to the last, to express himself after this manner: *Siccine moriuntur Reformati! i. e. Do Protestants dye at this Rate!* And well indeed may they be surprized with wonder at such Examples, because the Principles of that Religion which they profess afford no such Consolations, or any firm ground for them, to those that live and dye therein. When they come to dye, they find their Debaucheries to be more than Venial Sins, and the Guilt of them such as will not be expiated by any of those Means which they have trusted to while living under the strength

strength of Papal delusions ; and the most refined and Superstitious Devoto's in that Religion are in no better case, when by Death summoned before the dreadful Tribunal of Divine Justice, at whose Barre their own Righteousness (tho' patcht up with a thousand humane Inventions) will stand them in no stead : To say nothing of those Idolatries which they are taught to practise as the most effectual means of meriting Heaven, and which accordingly they principally place their Confidence in : But O how sadly disappointed will they be, when Death arrests them, who have no better Antidote against its fatal Sting, than Popery can furnish them with ! They must, if their Consciences be awakened, leave the World with trembling Horror, and breathe out

out their last with a sad complaint of the wretched Cheat of that pretended Religion, which fails them in their greatest Extremity. Well may they then take up the dying words of * *Joannes Semeca*, who about the Year 1267. is reported to have left the World with this doleful Reflection. "In our Life-time we had those who would frequent the Quire for us, who would till our Lands; who would say Mass, and pray the Canonical Hours for us: But where now shall we find any one that will descend into Hell for us, and deliver us?"

An Eminent Civilian in Germany.

Melch. Adam.

§. 2. But it is time to return from this digression, and to prosecute our purpose, which is to present the Reader with some more eminent Instances of the Grace

Grace and Mercy of God towards, and the Efficacy of a lively Faith in, others of his Servants in their *last Hours*, who have been zealous Professors and Propagators of the True Religion and Faith of Christ while they lived, and have left this World with an holy Triumph in the full Assurance of Eternal Blessings, when they dyed. My design is, only to single out a few Instances, from many that might be with equal advantage pitcht upon, were it not for swelling this little Tract beyond its due bounds.

Mr. Rollock.

And the first I shall mention is, that memorable Example of a Christian and happy End, which some account of the last Hours of Mr. *Rollock* may furnish us with, who departed this Life at *Edinburgh*, Feb. 8.

Anno

to Anno 1598. being the Forty
of a third year of his Age.

His §. 3. He was while living an
prominent and very useful Instru-
the ment in the Reformation of the
of Church of Scotland, which he
and sought to promote by Evange-
an lical Means, in the exercise of
Tu- all Diligence in the Ministry of
ment the Word, by his Learned and
ly pious Writings, and most of
es, all by a singular Example of
th Holiness and practical Religi-
on in his Life and Conversa-
his tion; which rendred him a
ue burning and a shining Light in
on his day. Besides his extraordi-
of nary Labours on special Occa-
sions, he had for some years
before his death the principal
Charge and Presidency over the
then newly erected Academy
of *Edinburgh* committed to him,
which he administred to the
great

great advantage of those under his care, and indeed of the whole Church; and in the faithful discharge of his duty in that great Trust, his Lord found him when he came to call him from this evil world into his Heavenly Kingdom and Glory; and how great his Affection was towards the service of his Lord, and what his care for the peace of *Jerusalem*, and the flourishing of true Religion, when himself was leaving this World, will be abundantly manifest in many passages during his last Sickness, which shall be recited in their proper place and order.

When he found his distemper prevail, according to his wonted Prudence he set in order what might concern his Family when he was gone, and prepared himself for a ready
and

and cheerful submission to the Will of God. And when two of his special Friends came to visit him (that were Persons of some note and Eminency) he besought them that they would go to the King (who was then Young) and exhort him, as from him, to abide constant and unmoveable in the Profession of the True Religion to the end, and by no means suffer himself either by the hopes of enlarging his Kingdom, or the secret arts of Wicked men to be moved therefrom. The esteem and reverence he had for the Ministers of Christ, he exprest after this manner,

“This Ministry of Christ,
“though mean and abject in
“the account of men, shall at
“length shine with illustrious
“Glory.

§. 4. After-

§. 4. Afterwards the Ministers of *Edenburgh* came to him, and when they were set down he addrest himself to them in a copious and very solemn speech, wherein he tells them; "That
"being worn out with his sickness, he breathed after and
"hoped for the close and Period
"of this life: And (saith he) I
"have not so learned or taught
"Christ, but that in him I
"should feel comfort under
"these Sorrows. The three
"of my life will shortly be
"broken off, and I must pass
"unto that countrey which I
"have long and earnestly desired
"after.

Then he proceeds to a Pathetical recommendation of the University to their care; and makes a most solemn Protestation (as in the presence of God,

God, before whose Tribunal he must immediately appear) of his integrity and faithfulness in his Trust, both as a Pastor, and Rector of the University; That he had never suffered himself to be byassed by any corrupt or sinister end, nor had any burthen upon his Conscience with respect thereto: He professed the great care he had alwayes taken of the publick peace; but added,

“ Yet neither did the love
“ of Peace so bewitch me, as
“ that I should not distinguish
“ betwixt genuine and adulterate Peace; nor did my Affection towards my Prince seduce me, so as that to please him I should bring the least spot upon my Conscience: But the Candor of my actions will shine when I am dead.

He

He exhorted them to mutual peace and love ; telling them
 “ There was nothing more un-
 “ seemly than that the Preach-
 “ ers of Peace should be re-
 “ with strife and discord among
 “ themselves; especially at such
 “ a time when the common
 “ Enemy (the Papist) lay in
 “ wait for their ruine.

And after Exhortations to
 render all dutiful respect and
 Obedience to their Prince ; he
 dismissd them with this Benedi-
 ction.

“ The God and Father of Je-
 “ sus Christ enrich you with
 “ all blessing, and strengthen
 “ you with all might unto the
 “ vigorous discharge of your
 “ Ministry.

§. 5. When the Night came
 on, death seemed to be hasten-
 ing, which he perceiving, entred
 into

into such discourses of Heavenly things as seemed to the by-standers so much above the rate of humane capacity to conceive and utter, that they were all filled with a joyful astonishment in hearing of them.

The Physitians came and endeavoured (but in vain) by proper Medicines to assuage the force of his distemper; and whereupon turning his speech to God, he said, *Thou O God shalt heal me*: And then poured out his prayers with a most ardent Zeal for the Remission of his sins through the Merit of the one and only Sacrifice of Christ; professing that he esteemed all things (though in appearance never so great) to be but dung, for the excellency of Christ Jesus; earnestly calling upon God that he would bring him to an happy
I and

and triumphant period of this Life, and grant that being covered with the Wings of Mercy, he might sweetly sleep in the bosom of Jesus, and enjoy that sight of Gods face which with frequent pantings he thirsted for.

“I have seen thee darkly
“(said he) in the glass of
“thy Word; O grant me the
“long and much desired fruition
“of thy Countenance!

He discoursed at that rate concerning the Resurrection, and Eternal Life, as if he had already forsaken the earth, and been translated into Heaven; with so great sense, and Life of Affection did he speak of these things: And then taking each one by the hand that was present with him, like the Patriarchs of old, he blessed them with words full of Gravity and Holiness.

Holiness; closing his Benediction with suitable Exhortations to every one. That Night beyond Expectation he got a little rest.

And the day following the Magistrates of the City, with many other persons of quality came to visit him: To whom he made a very grave discourse, in which he earnestly recommended the University to their favour and care, and nominated a fit person to them for his Successor therein: And as to his private concerns, he affectionately recommended to them also his dear Wife (who was then big with Child) greatly praising her love and tenderness towards him in all his weakness, and Afflictions; adding,

"I ingenuously profess to you,
"I have not laid up two Pence

“out of all my Stipends; for these
 “worldly things were not my
 “care, nor did I ever set my
 “heart upon them.

Those present solemnly promised to answer his desire, in all that he had mentioned to them; whereupon he exhorted the Professors of Philosophy to persevere in their work, and yield due obedience to his Successor. And then he said, “thank my God, that my memory, sight, hearing, and the rest of my senses are as strong and lively as ever; But my heart is estranged from the world; and why, O Lord Jesus shouldst not thou enjoy my Heart, who only hast a right thereto? This hath been my endeavour all my Life long, to dedicate and consecrate my heart to thee; take it to thyself, I beseech thee, that it may

"may remain with thee.

§. 6. After he had spoken these things, a gentle sleep came upon him, out of which when he awaked, he exprest a most ardent breathing to be dissolved, and to be with Christ.

"Come Lord Jesus (said he) break off the thred of this miserable Life! Make hast, O Lord, Tarry not! Jesus hath Redeemed me, that he might grant to me (not this frail, but) eternal Life. Come Jesus! Grant me that life for which thou hast redeemed me!

And when those that stood about him lamented the great loss they should have of him, he said;

"I have pass'd through all the Steps of this life; and am now come to the last,
I 3 "why

“why should I go back again?
“By the aid of thy presence,
“O Lord Jesus, I shall happily
“measure this Step also:
“Lead thou me into that Glory
“which I have only seen
“through a Glass: O that I
“were conversant with thee!

Upon occasion of some one signifying to him, that the next day was the Sabbath day, he thus exprest himself.

“Let thy Sabbath, O Lord,
“begin mine eternal Sabbath:
“Let my Eternal Sabbath receive
“the pledge of an happy
“beginning from thy Sabbath.

Towards the middle of the Night he got a little rest, which the strength of his disease soon interrupted; and he supposing his last hour to draw near, sent for Mr. *Walter Balcanquel*, unto whom, when he
was

was come in, he thus addressed himself:

“Forasmuch as you have for
“a long time had a Pastoral
“charge at *Edinburgh*, and our
“friendship is of no late date, I
“took care to have you sent for,
“that I might make manifest
“unto all the Reverence which
“from my Cradle I have had
“for the Ministry of Christ:
“I have indeed, according to
“the measure of my gift, al-
“ready poured out my Pray-
“ers into the bosom of God;
“and now I intreat you to pray
“for me, I will joyn with my
“Heart and Affection; only
“desire not the protracting of
“this Life.

Whereupon all that were
present, falling on their Knees,
Mr. *Balcanquel* prayed; but a-
mong other things he earnest-
ly desired that it might please

God to spare so worthy a man with them for some longer time, seeing both the Church and Commonwealth had so great need of his service; whereupon Mr. Rollock interrupted him, saying,

“I have enough of this Life; “the only thing I desire is that “heavenly Life, which is hid “with God in Christ.

When prayer was ended, he brake forth into an earnest commendation of the Efficacy of the Word Preached.

“The Word (said he) is both
 2 Cor. 2. “Life, and Death: nor can any
 16. “be saved without the Word. Be-
 “lieve me! ’Tis no trifling mat-
 “ter to preach the Word: It is
 “not like the interpreting a Text
 “of *Plato* or *Aristotle*; or the ma-
 “king an Oration embellished
 “with the alluring Ornaments of
 “speech: The Preaching of the
 “Word consists in Holiness, Hu-
 “mility

military, and the powerful demonstration of the Spirit: How great my esteem of it hath ever been, God is Witness!

Then turning his discourse into Prayer, he said; "Come Lord Jesus! break asunder the Nerves of these Eyes, and give me other Eyes! I desire to be dissolved, and to be with thee; Hasten thy coming, O Lord Jesus, and deferre no longer! Let this faint life go forth, that the better Life of God may enter in: Lord Jesus put forth thy hand into this body, and take out this Soul unto thy self.

§. 7. From that time till the Sabbath day morning he kept silence, when again the longings he had after his Fathers House, were breathed forth in these words.

I 5

"Come

“Come Lord, and tarry not,
“I am wearyed with the
“loathing of day and night;
“Come Lord Jesus, that I may
“come to thee! O sweet and
“happy divorce from this Life:
“Come Lord, who art my sweet-
“ness, and set this Soul at li-
“berty that it may enjoy thee
“it’s Husband; break this Heart
“of mine in two, that it may
“fly to thee it’s Head.

To this one replied, Hither-
to Christ hath possessed your
whole heart, and he will take
it whole unto himself. To which
he returned answer,

“I desire the breaking in
“two of this Heart, that this
“natural Life may be let out,
“and it may be wholly re-
“plenisht with the Life of
“Christ.

Then one of the by-standers
said; Let no anxiety trouble
you;

you; your Lord is now hastening.

"Those (said he) are welcome tidings unto me; I would my Funeral was to be to morrow.

Another said, Happy is that Soul which is so near to the Lord as yours is. To which he replied,

"There is nothing in me which I account not as dung, that I may win Christ: Christ is the only matter of my Comfort; my own Righteousness is a menstruous cloth.

• Being asked, if he desired to speak with any of the Ministers; he said, he would not give them trouble now they were just preparing themselves to preach.

"Let me (said he) chatter with my Lord like a Crane. Being informed that Sermon was

was begun. "Lord (said he)
 "grant that I may see what
 "others now hear!

About noon, when one comforted him with the remembrance of his unwearied pains and diligent endeavour to promote the Glory of God all his life time; he replied,

"I have nothing to Glory
 "in but the Mercy of God in
 "Christ Jesus: All other things
 "I count but loss!

After a little rest, a person of considerable rank visiting him, he again took the occasion of an earnest recommendation of what might tend to the promoting of Religion to his care in his Station: And in the following Night he was observed to say; "I have a
 "peaceful mind in a sick body; I am not perplex'd with
 "the fear of Death, Sin, or Satan,
 "tan,

“tan, they have no Dominion
“over me : yet so great is the
“weight of my distemper, that
“it is much beyond expecta-
“tion that I subsist to this
“hour. He bruises me as with
“a Pestle in the Mortar of
“Affliction, that he may form
“me for his own Kingdom.

§. 8. On the next day being
Monday, he said to those about
him,

“It may seem strange, see-
“ing I am so sorely handled
“with my disease, that my
“life should be protracted thus
“long: But with patience I wait
“for the good pleasure of the
“Lord: Let him do with me
“what pleaseth him, I will
“not dispute it with him:
“What is man that he should
“dare to contend with God!
“yea though he should thrust
“him.

"him down to Hell, he must
 "obey, and not reply upon
 "God: Be gracious unto me, O
 "Lord, for Christ Jesus sake:
 "I am not ashamed to profess
 "that I never before attained
 "to so high a pitch of the
 "Knowledge of God, as I have
 "done in this sickness. O what
 "a fearful thing is it to fall into
 "the hands of the Lord! But
 "Mercy is laid up for me in
 "Christ. Why art thou Sor-
 "rowful, O my Soul? why art
 "thou cast down within me?
 "thou shalt by and by obtain
 "a most pleasant sight, and
 "congress.

Towards evening, he told his
 Friends that he experienced in
 himself the truth of the sixth
 Psalm, and repeated some Pas-
 sages therein; as *verse 2. Have*
mercy upon me, O Lord, for I
am weak: O Lord heal me, for
my

my bones are vexed: To which he added, "Christ will bear my burthen, and I will follow, him being upheld by his Grace.

When those that were about him, observing the bitterness and extremity of his disease, brake out into Tears and Lamentation for him.

"Lament not my case (said he) but weep for your own sins; seeing none are free from sin, none want occasion of weeping; but as for me, I shall quickly see the end and consummation of all.

The care of his Funeral he recommended to two of his intimate Friends present, and when he had finished his Directions about what he would have done therein; he said,

"Why should I not take care of this body, seeing that
"also

“also shall be glorified, and
“made conformable to the glo-
“rious body of Christ: (and
looking upon his hands) *These
very hands shall shine with ex-
cellent Glory.*

After this he was not able
to speak much; but to the ve-
ry last what he did utter was
with a wonderful favour, still
expressing the inward joy and
peace of his Soul, and a most
assured Confidence of a com-
pleat and glorious Victory in
this last conflict; and in a few
hours he finished his course;
and sweetly slept in Jesus.

Before I pass to another Sto-
ry, I cannot but mention one
thing more that happened a
little before this holy man drew
his last breath; And it is this.

One of his kindred coming
in to see him, and perceiving
that he was nigh to death,
being

being himself a Stranger to Religion and Piety, yet convinced that it could not but be well with so holy a man as Mr. Rollock, entreated of him, That when he came to Heaven, he would Mediate for him and the rest of his Friends here below. But how grievous this ignorant and impious request was to the Soul of this blessed Saint, will be easily guessed by those, that as he did, love the honour of Christ more than their own lives; Though before he lay as one ready to give up the Ghost, at the hearing of this, his Zeal was so stirred in him, that he raises himself upright, and with a great fervency replies, "I refuse that Office: Christ is the only Mediator. And so deep was the impression of trouble this made upon his Spirit, that

that a while after, when his elder Brother came to visit him, he left this charge upon him.

“Do you (said he) rebuke
 “that Kinsman of ours, and ad-
 “monish him that he take ano-
 “ther course, otherwise there
 “is no Salvation for him, but
 “most certain ruine.

§. 9. The next instance I shall
Oecolampadius. touch upon, is that of Mr. *John*
Oecolampadius, who while he
 lived was also an eminent
 Instrument in the Reformation
 of Religion, and one of the
 first (with *Zuinglius* and others)
 whose labours it pleased God to
 succeed for the accomplishing of
 an happy beginning of that
 great work in *Basil*, and other
 of the *Svisse Cantons*: He was
 a person very considerable both
 for his Learning and Piety; but
 for

for nothing more to be commended, than for his Peaceable temper, and Christian Moderation, in those controversies with which the reformed Churches were then exercised among themselves in the business of the *Lords Supper*: For though he was both free in declaring, and constant in asserting that truth which the Lord had made known to him, yet his great care was, *ambrosius in d. x. m.* to speak the truth in love; and to manage the defence thereof without bitterness towards, or Provocation of, those that did in that point dissent from him. And as he was a man studious of Peace in his life, so it pleased the Lord to guard his Soul with a Peace that passeth all understanding, and to fill his Heart with Spiritual and Heavenly joy when he came to dye.

After

After he had for some considerable time laboured in the Ministry of the Word at *Basil*, it pleased God there to visit him with his last sickness, in the Forty ninth year of his Age, which he presently apprehended would prove mortal to him, and accordingly gave warning to his Friends that they should expect no other: But so far was he from being terrified by the approach of death, that on the contrary he expressed the greatest longings after that Heavenly light, and Crown of Glory which he saw ready prepared for him, so soon as the earthly house of this Tabernacle should be taken down: He waited not for the Consolations of others in this last conflict, but was ready to Minister Consolation to all that were about him; insomuch that
his

his most Christian and comfortable End, was no less for the Confirmation and encouragement of the Godly in their Holy profession, than his Doctrine and blameless Life had been. He was an example of dying well, as he had been before of living well: of which abundant testimony is given by those worthy men that familiarly and almost constantly conversed with him in these his last hours. Among whom *Simon Grynaeus*, a man whose praise is in the Reformed Churches, was one; who hath left us the account of the following discourse that this pious Servant of Christ made to him and the rest of the Ministers of the Church, a little before his departure; which alone is sufficient to justify all that hath been before said of the frame of his Spirit upon

upon his dying bed. It is as follows.

§. 10. "You see Brethren what
"the business is: The Lord is
"at hand, he cometh, and is
"now about to take me hence:
"and therefore I was desirous
"to call you first, and with
"my dearest Friends to sati-
"ate this Soul of mine with
"a sincere Joy in the Lord, and
"true consolation. What shall
"we say then in this last
"Embrace, O ye Servants of
"Christ, whom the same Love
"to their Lord, the same Stu-
"dy, and the same Doctrine
"hath most closely knit toge-
"ther! Salvation is obtained;
"It is obtained (I say) by Christ;
"and we have all Confidence of
"the Kingdom of God: Our
"Doctrine is certain, and light
"is prepared for our feet: It
"is

as
"is meet that all Sorrow, all
"fears of Life or Death, all
"doubting and error should be
"banisht far away: Only this
" (my Brethren!) this only
"remains, that we constantly
"and faithfully persevere in
"those footsteps of Christ which
"we have already entred up-
"on, by maintaining Purity of-
"Doctrine in the first place,
"and then by a Life in all
"things conformed to the true
"Word of God: Other things
"he will take care of who is
"Mighty, and of his own ac-
"cord watcheth his own, even
"Christ our Lord: He will de-
"fend his own Church: Let
"us see to it therefore (Bre-
"thren!) that our light so shine
"that God the Father may be
"glorified in us, and the Name
"of Christ rendred illustrious
"through the light of your
"Sin-

“Sincerity and holy Life. See
“that you love one another in
“Truth; and lead your whole
“Life as under the Eye, and
“in the sight of God: ’Tis to
“no purpose to press Piety with
“words only; The light of
“Truth and Holiness in Life,
“with the true and Heavenly
“Spirit of the Mind, are ne-
“cessary, if we would vanquish
“Satan, and convert the World
“to our Lord Christ. For (O
“my Brethren!) What clouds
“are there arising, and what
“a tempest draws near! what
“alienation of men, and what
“impiety is at the door! But
“Brethren! It behoves you to
“stand fast, and to abide it.
“The Lord himself will be pre-
“sent with you in his Con-
“cerns: O that my Lot were
“to undergo these dangers with
“you! and that I could often
“spill

See "spill this Life for the Truth!
in "But however Love is undivi-
ole "ded, and the bond in Christ
and "indissoluble; all things are
to "common to the Godly among
ith "themselves.

of These things he uttered with
ife, respect to the common Cause
nly of Religion; And as to what
ne concern'd himself he told them,

ish "I matter not the scandal
rld "which some have imputed
(O "to me, as if I had corrupted
ds "the Truth: Through the Grace
hat "of God, I am now going to
hat "the Tribunal of Christ with
hat "a good Conscience: There it
But "will be manifest that the
to "Church hath not been seduced
it "by us. And of this Solemn
re- "Protestation I leave you my
on- "Witnesses, which I also con-
ere "firm with my last breath.

ith The next day (which was
en the fifteenth from his first sick-

bill K. nefs)

ness) he caused his Children to be brought before him, and first took them by the hand, then stroaked each of them, and calling them by their Names said,

“Thou *Eusebias*, thou *Irene*,
 “and thou *Aletsea*, my dear
 “Children! see that you love
 “God.

And because by reason of their age, they were not yet capable of attending to the Charge of their dying Father (the Eldest being but about three years Old) he turned him to his Wife and the rest of his Relations present, and said,

“It is you that I have bound
 “by this charge to do your
 “Endeavour, that according to
 “my desire and what they
 “now hear, my Children may
 “be Pious, Peaceable, and Faith-
 “ful. . This he spake with al-
 lusion

lusion to the signification of their Names: And their Mother with the rest, signifying their acceptance of this charge; he desired them to take a way the Children again.

The Last night he lived here being come, his inward Joy did no way abate, but rather increase as death drew nearer to him. One of his intimate friends coming, in he asked him, *what News he had brought*; his Friend told him, *None: Why then* (said he) *I will tell you news; I shall in a little time be with the Lord Christ.*

A while after, when they asked, *If the light did not offend him*; touching his breast, he said, *Abundé lucis est! Here is abundance of Light!*

The next morning his fatal hour came on, before which, he prayed with an ardent Affecti-

on for the Remission of Sin, repeating the 51 *Psalm*, from the beginning to the end ; And then after a little pause and breathing, he renewed his prayer in these words : *Christ Jesus save me !* which were the last he uttered, and then sweetly breathed forth his pious Soul into the bosom of his Redeemer. He changed this Life for an Heavenly, on the first day of *December* in the year 1531. And as Mr. *Rollock* professed upon his death-bed, that he had laid up nothing of this World in his Life ; so it is observed of this good man, “ That he made no Will, because he “ had nothing to dispose of :

So far were these first Reformers from seeking great things for themselves ! *Riches profit not in the day of wrath, but Righteousness delivereth from death :*
To

To be rich towards God, to have *Luk. 12. 21*
 an Heart filled with Grace and
 Spiritual Comfort, and the te- *2 Cor. 1. 12*
stimony of a good Conscience, that
with simplicity and godly sincerity
we have had our conversation in
the World; will prove the best
 portion when we come to dye;
 and afford such ease to us up-
 on a sick bed, as all the Trea-
 sure under Heaven cannot pro-
 cure the like.

§. 11. The Jewish Writers,
 from that Passage of the *Psal-* *Psa. 41. 3.*
mist: The Lord will strengthen
him upon the bed of languishing;
thou wilt make all his bed in
his sickness; have a Proverbial
 saying in *Tract. Nedar:* to this
 sence; *Majestas divina sedet ad*
caput lecti egrotantis: i. e. The
divine Majesty sitteth (or abi-
deth) at the sick mans beds-
head. His sick bed is turned
 K 3 into

CHURCH.

into a Sanctuary, by the Gracious presence of God with him. This we have seen verified in the former Examples, and shall yet meet with a further Confirmation of, in the experience of *Joachimus Curæus*, a Learned and Pious Doctor of Physick in *Germany*; and a Zealous Protestant; who finished his course in the year 1573. being the Forty first currant of his age. He was a person that esteemed Religion to be his greatest concern while he lived, and continually exercised himself in a diligent and serious practice thereof; And as he would by no means be diverted from working out his own Salvation with fear and trembling, by fervent Prayer, and all manner of Holy Conversation in the World, so it pleased God when he called

led him out of the World, to afford him such an abundant Enjoyment and sence of his love in Christ, as carryed him through the Agonies of death with a more than ordinary Triumph and rejoycing. In his last hours it was most convincingly manifest, that Christ had given unto him a large draught of that water of Life, which was in him a well of water springing up unto Eternal Life; from which blessed Fountain he poured forth abundant Consolations to all that were with him in that Conflict, if so happy a departure, and so sweet a sleep, as death was made to him, may yet be called a Conflict.

When he found his sickness had prevailed over Nature so far, as that his dissolution must needs be hastning on, he wholly

ly applyed himself to ardent Prayers and Supplications unto God, making use of that exercise for the ease and support of his Soul in sickness, which had been his delight and Comfort in his health; And several times in one day, causing his Wife and Children to come to him, he did with an inexpressible Zeal and Affection exhort them to Piety and Virtue; and then in a solemn manner recommended both them and his last charge to them, to the blessing of God; who in this also heard the Prayers of his Servant; and raised up two of his Sons after him, to be eminent examples both of Piety Virtue and Learning in their Generation; thereby making good his word, That *the Generation of the upright shall be blessed.*

§. 12. Being

§. 12. Being taken away in the midst of his years, at that age which was the ripest for Service, he would often repeat the mournful complaint of *Hezekiah*; *I have cut off like a Weaver my life, &c*: But then his perfect acquiescence in the will of God, and rejoycing in his Salvation, was as frequently exprest, in the following words, which are some of those holy sayings which plentifully issued from his pure Heart in this last sickness: *viz.*

“I am broken, O Lord! but
“it satisfies me that thy hand
“hath done this, not the De-
“vil. The Body indeed suffers
“because of Sin, but thou Com-
“fortest my Soul with a most
“sure Hope, and expectation
“of eternal Life. I believe, O
“Lord! I believe; but do thou
“help

“help mine unbelief: I have re-
“ceived a Message of death,
“but I will wrestle with thee
“O Lord Jesus, after the Ex-
“ample of thy holy Pilgrim
“*Jacob*, untill the Morning
“beams of thy light break up,
“arise, and shine upon me; nei-
“ther will I let thee go unless
“thou bless me, and my Soul
“be saved; Therefore O Jesus
“Christ, thou wilt bless me,
“and save my Soul, giving un-
“to me a Believer, Remission
“of Sins, Righteousness and
“Life! Come Lord Jesus, and
“let all that love thee say,
“Come! And he that loves
“thee not, let him be *Anathema*
“*Maranatha*: Thou knowest,
“O Lord, who art the searcher
“of Hearts, That I love thee;
“And thou lovest me, yea
“thou lovest me in Truth, and
“art my Redcemer by thy
“Merit

“Merit and Efficacy. Into
 “thy hands, O Lord, I com-
 “mend my Spirit, for thou
 “hast Redeemed me, O Lord
 “God of Truth.

And then reflecting upon
 the time of his sickness, (for
 he dyed *January 21.*) he pro-
 ceeded in further expressions
 of his assured Confidence in
 God, and inward Joy, through
 the lively hope and foretast of
 the blessings of that Kingdom
 he was going to, after this
 manner :

“I shall be with thee in the
 “beginning of this new Year;
 “I shall be satiated with the
 “sight of thee, O Lord ! I shall
 “drink with thee at thy Ta-
 “ble the New Juice of Eter-
 “nal Joy, even in thy Fathers
 “house, where there are many
 “Manfions; *there is a place for*
 “*me also*; and there shall I
 “sit.

"sit at thy Table. Refresh me,
 "O Son of God, with thy Spi-
 "rit, and with thy quickening
 "presence. I come unto thee,
 "Jesus Christ; Receive thou
 "me according to thy Promise,
 "which is the only repast, and
 "Recreation of my Soul. *Iam*
 "*meumpectus ardet conspectu vite*
 "*eterna, cujus verè sentio in me*
 "*initia.* i. e. Now doth my
 "Heart burn, through the sight
 "of Eternal Life, the Begin-
 "nings of which I truly feel
 "in my self: And this is Life
 "Eternal, to know thee the
 "true God, and Jesus Christ
 "whom thou hast sent. Through
 "thy goodness I have learned,
 "and I have taught others,
 "rightly to acknowledge thee:
 "Do thou again acknowledge
 "me, O Son of God, and em-
 "brace me with thy Saving
 "Grace, even with thy Holy
 "Spirit;

ne, "Spirit; do thou present this
pi- "Soul to thy Eternal Father,
ng "who will readily receive it
ee, "from thy hand; My desire
ou "and rejoycing is to come un-
se, "to him; and because I am
nd "not yet come, all delay seems
um "long unto me; O thou Sun
ta "of Righteousness, light me
me "into Eternal light and Righ-
ny "teousness: I desire, with thine
ht "Apostle, to be dissolved, and
n- "to be with thee; Loose me,
el "that I may be with thee:
fe "I am greatly wearyed, and
e "I wait for the entertainment
ft "which thou hast shewn me.
h "As the Traveller in his Jour-
ney, at Night time desires
the "the Sun-rising; so do I desire
after "the clear light, even the
sight "of the Father, Son, and
Holy "Ghost. When my voice
and "speech shall fail me, Grant,
O "Merciful Saviour, that thy
Holy

"Holy Spirit may speak unto
 "thee in my Heart, and make
 "intercession for me with groan-
 "ings that cannot be uttered:
 "Let his motions spring up
 "in my breast, and move thy
 "Heart unto Mercy towards
 "me. Lord Jesus Christ, who
 "sittest at the right hand of
 "thy Eternal Father, receive
 "my Spirit.

§. 13. These were the Medi-
 tations, and this the exercise
 of this Holy man upon his dy-
 ing bed: He felt this Taberna-
 cle to be falling, but knew he
 had an house not made with
 hands, Eternal in the Heavens;
 and his pious Soul was filled
 with Heavenly triumph, in the
 certain expectation of a Glori-
 ous Resurrection of that same
 body of his, which was now
 ready to be sown in corrupti-
 on,

on, which with an admirable
sweetness and comfort, he thus
express'd : " I shall see thee my
" Saviour, in my flesh, which
" thou hast exalted to the right
" hand of the Eternal Father ;
" and I will give thee thanks
" in the presence of thy Father,
" for all the Good things which
" thou hast communicated un-
" to me. Yea thou wilt place
" thy Holy Angels to be the
" Guardians of my Body, that
" they may keep my dust, which
" hath been, and to all Eter-
" nity shall be, the dwelling
" place of thy Holy Spirit. It
" is impossible that this flesh
" of mine, which is the Tem-
" ple of the Holy Ghost, this
" Mass of my body, which is
" quickened by the effusion, and
" communication of the Spirit
" of Christ, and so inserted in-
" to the flesh of Christ, should
" be

"be reduced unto nothing, or
 "abide in death, and ever re-
 "main dust and ashes: But
 "thou who art the Author of
 "Life, will remand from the
 "Earth this thine own Image,
 "even out of the smallest Crums
 "of dust and ashes that are
 "there; By sending forth thy
 "breath thou wilt again build
 "up my body alive and Glo-
 "rious, which shall be the ha-
 "bitation of the whole Divini-
 "ty, dwelling therein to all
 "Eternity. There shall we fol-
 "low the Lamb whithersoever
 "he shall go; O. Guide truly
 "fair and Divine! There shall
 "we sing a New Song: Let
 "us rejoyce! *Hallelujah!*

Πολίτευε

"O Come, let us go forth
 "to meet our Saviour: Our
 "Right as Citizens is in Hea-
 "ven; but in this Life we
 "must begin Eternal Life, and
 "fol-

or
re-
But
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e
d
-
follow the order which Christ
"hath appointed; We shall
"be cloathed upon, if so be that
"we be not found Naked: That
"most lovely Lamb of God
"which takes away the sins
"of the world, will lead us
"unto the Fountains of living
"Waters, and wipe away all
"Tears from our Eyes. *Eye*
"*hath not seen, nor Ear heard,*
"*neither have entred into the*
"*Heart of man, the things which*
"*God hath prepared for them*
"*that love him.* This Earthly
"Life is Death, but that Life
"which Christ begins in me,
"is Life indeed; Now it is
"no more I that live, but Christ
"that liveth in me; therefore
"let him be praised. O hap-
"py Soul, in which thou Jesus
"Christ sittest as the Guide
"and Rector of all its actions
"and Motions. I see Heaven
"open

“open unto me! Now lettest
“thou thy Servant depart in
“Peace, O Lord, for mine Eyes
“indeed have seen thy Salva-
“tion! Thou, O Christ, art the
“Resurrection and Life; How
“amiable are thy Tabernacles,
“O Lord! O Christ my Re-
“deemer, carefully watch my
“Soul, that it suffer no detri-
“ment by the horrible and in-
“fernal Dragon, the Devil. Let
“my Soul be bound up in the
“bundle of Life; and let this
“my passage hence be happy;
“let it be to me the way to
“those that live an immortal
“and Heavenly Life.

§. 14. After, this he again
most affectionately prayed for
his Wife and Children, but in
terms arguing such a nearness
to God and Holy Familiarity
with him, as if a man had
been

been speaking to his Friend,
and devolving a care upon him
that he knew most assuredly
he would willingly take upon
himself and see to; He mightily
Comforted himself with
the thoughts of Christs sympathy
and compassion, who (saith
he) will certainly hear me in
all these things. And when
one exhorted him to be of good
hope, for God would help him;
he answered,

“ ’Tis right: The Lord will
“ certainly help me, by a fi-
“ nal deliverance; according to
“ that; *Blessed are the dead which*
“ *dye in the Lord*: In the Lord
“ then do I dye, who is my
“ Life; I dye in the acknow-
“ ledgment, Faith, and Confi-
“ dence of Christ the Media-
“ tor, who is my Shade of
“ defence, and my Brother,
“ who cloatheth me with the
“ gar-

"garment of his Righteousness;
 "I shall therefore be happy,
 "I shall be Righteous; O sweet
 "Blessedness! sweet Righteous-
 "ness! O sweet change and
 "Translation from Sin to In-
 "nocency, from Darkness in-
 "to Light, from Death to
 "Life.

Many Prayers also he put
 up for the Church of God,
 especially that the pure Do-
 ctrine of the Gospel might be
 transmitted without corruption
 to Posterity; and with Tears
 bewailed the wickedness of those
 who by their corrupt Notions
 were an hindrance to its course.
 And once more (a little before
 his Soul departed) his Friends
 being about him, he solemnly
 recommends himself to Christ,
 and repeats the Confession of
 his Faith; expressing great thank-
 fulness to God for the Refor-
 mation,

information, and for those that he had used as Instruments therein.

“ I am now dying (said he)
“ and dismiss as that Servant of
“ God holy *Simeon* ; I also being
“ the Servant of God, and Holy
“ ly ; I dye in the Confession of
“ the writings of the Prophets
“ and Holy Apostles ; and of
“ the Ancient Creeds ; and
“ also adhering to the *Augustane*
“ *Confession* ; I give thanks to
“ God, That of his Infinite
“ goodness he hath dispell'd
“ the darkness, and restored to
“ us the Light and Purity of
“ his Gospel.

At length, in the midst of his Prayers and earnest breathings after God, he yielded up his Soul into the hands and bosom of his Redeemer, where he rests from his Labours, and his works follow him.

§. 15. Another

§. 15. Another Instance worthy of our Remembrance and imitation, I shall give you, in Mr. *Matthew Wesenbeck*, an eminent *Civilian*; who after he had run the course of an Holy Life, from his first Conversion to the fifty fifth year of his Age, departed this Life at *Wittenburg*, in the year 1586.

The means by which God first awakened him to seek after and embrace the knowledge of the Truth, was this.

While he was studying the Law at *Lovane*, it fell out that there was a poor man in the City, who being blind made it his business to visit the Sick, and to instruct and comfort them as he could with Texts of Scripture, (in which he was well versed;) in recompence of which pious office, those that were

were well disposed, would relieve his Necessity with a piece of Bread and Cheese: After some time, this poor man was accused of Heresie, and committed to Prison; near this prison, *Wesenbeck* with his fellow Students were wont to recreate themselves with the Ball; on which occasion they often heard this blind man with a clear voice singing the Psalms of *David* according to *Luthers* Metaphrase; and this Holy exercise the good man performed with so much Devotion and Affection, as wrought in them a more than ordinary attention to him, although it was not without some danger to themselves; And it pleased God so to work upon *Wesenbeck*, by this example of Christian constancy and Zeal, together with the matter which he heard, that

that thenceforward he began diligently to search the Scriptures, and also to read the Writings of those of the Reformed Religion; by which means he became not only fully convinced of the Truth, but also received it in the Love thereof, and abode most constant in the Faith and Practice of it to his dying day; being an eminent example of Zeal and strict Piety in his whole life: He had an extraordinary Affection to the Holy Scriptures, but especially the book of Psalms and the New Testament were most dear and delightful to him: And notwithstanding the necessary course of his Study, and (for some time also) great Practice in the Law, he usually spent at fit seasons no less than five hours in a day in Prayers and retired communion with God; He

was

was not like many that can
find no leisure for Religion,
that is, cannot attend to work
out their own Salvation: but
made Conscience to steer his
whole course as a man resolu-
ted for Heaven: And his Righ-
teousness and Charity towards
men was not inferior to his
Piety towards God; He ever
abhor'd those Artifices which
are too common with practiti-
oners in the Law; his Candor,
faithfulness, and Justice in his
practice, made his Name pre-
cious to all that knew him;
And as it pleased God to bless
him with a plentiful Supply
of the good things of this world,
so Religion taught him not to
trust in uncertain Riches, but
to be rich in good works;
His way was to give a charge
to all his Servants, that they
should never turn away the

L

poor

Poor from his door without relief; And when they had not presently regarded the poor nor listened so soon as they ought to their cry, himself would open his Window and throw down Money to them.

Thus did this good man spend his Life and his Substance in the Fear of God, and working Righteousness; and accordingly his latter end was Peace; for when he lay upon his death Bed he was filled with the Consolations of God: He would often repeat that of the Apostle Paul, Rom. 7. *O wretched man that I am, who shall deliver me from the Body of this death? I thank God through Jesus Christ our Lord.*

And that; 2 Cor. 1. *He hath sealed us, and given the earnest of his Spirit in our Hearts, by which we cry, Abba, Father.*

Another

Another time with great re-
joycing he told those that were
with him,

“That now God had shewn
to him a place of Eternal
Joy, unto which he should
immediately come; and the
only thing he desired, was
that his coming thither might
be hastened.

He would often rehearse di-
vers passages out of the Psalms;
as, *The Lord is nigh to all that
call upon him in Truth: He will
fulfill the desire of them that
fear him, he will hear their pray-
er and save them.*

And immediately before he
gave up the Ghost, he professed;
*That he was in Covenant with
the Lord Jesus Christ: which
words were his last.*

§. 16. In these experiences
we see that they which believe

in Christ, never dye; *i. e.* they never feel the Sting of death, nor fall under its power, but are enabled by the Faith of the Son of God perfectly to vanquish that King of Terrors; yea though death assail them in his most affrighting shape, yet is he not able to remove them from their stedfastness, or to abate their Joyes; we have innumerable proofs of this in the End of those Holy Martyrs, who though they have been called to seal their Witness for God by violent, yea by most cruel kinds of death, have notwithstanding finished their course with a most Glorious Peace, and rejoycing in the hope of their calling: Howbeit I shall not here insist on any of those instances; But to let you see that death in it's darkest dress is welcome to a man assured

ured of his Interest in Christ,
and Peace with God, take the
story of one *Sebaldus Munster*
a Civilian, that flourished about
the year, 1540. Whom it plea-
sed the Lord to visit with the
Plague, of which he dyed at
Wittenberg, in a time when a
general sickness raged there.
This person, when some of his
Friends came to visit and Com-
fort him a few hours before
his death; he shewed to them
the Swellings and pestiferous
Ulcers which were broken out
in his Hand and Arm; say-
ing,

“And how do these Brace-
lets and precious Gemms
“wherewith my Christ hath
“adorned me, please you?

At which words when they
brake forth into Tears, he far-
ther said,

“Let not these by any means
L 3 “seem

"seem loathsome unto you;
 "for with this Wedding-appa-
 "rel am I going to enjoy that
 "Heavenly Feast which I shall
 "have with my Christ for
 "ever. Thus shall I pass to
 "that everlasting Council of
 "most Excellent and holy Souls;
 "and thus shall I be accepta-
 "ble to God my Redeemer.

Thus triumphing and full of
 Joy did he leave the World,
 having got a clear sight of a
 better, that is an Heavenly
 Countrey. And though to dye
 of the Plague may seem to
 Sence very dismal, yet as *An-*
stin hath well observed; *lib. i.*
de Civitate Dei: cap. 11. Mala
mors putanda non est, quam bona
vita praecefferit, &c: i. e. "No
 "kind of Death is to be esteem-
 "ed evil, which hath been
 "preceded by a good Life:
 "for nothing makes Death evil,
 "but

ou; "but that which follows Death:
opa- "Therefore they that of neces-
ha- "sity must dye once, need not
hal- "be Thoughtful by what ac-
for- "cident they may come to
to- "dye, but rather whither they
of- "must go when they dye.
ls; 'Tis an excellent saying of the
ta- Author of the Book of Wis-
of- dom: *chap. 4. 7. The Righteous*
ld, *man though prevented by Death,*
2 *shall be in rest.* The most ter-
ly- rible or suddain stroke can make
ve- no breach upon his happiness
to- to whom *to live is Christ, and*
u- *to dye is gain.* They are alwaies
I. safe that have made their Cal-
1/4- ling and Election sure; and on
4- the contrary, such are alwayes
0- in danger that live without
God in the World. I Remem-
ber upon occasion of that pas-
sage before cited from the
Book of *Wisdom*, Mr. *Forbs*
in his *Instr. Histor. Theolog.*
L. 4. makes

makes mention of a very memorable Story of a pious and learned man that dyed suddainly in his Study; and when some were scandalized at it, rashly interpreting this Providence as a Testimony of Gods displeasure against him; it so fell out by the wise and Gracious ordering of God (for their Conviction and a testimony to his servant) that he was found sitting with a Book open before him, and his finger pointed to these words, *Iustus quâcunque morte preoccupatus fuerit, in refrigerio erit.* i.e. By what Death soever the Righteous man is prevented, he shall be in rest.

§. 17. These things may suffice as to my present design; And therefore I will close all, with the Addition of but one Story more, which for the remarka-

markable circumstances of it, may be neither unprofitable nor ungrateful to those Readers which have not access to it in the Latin tongue, for whose accommodation and service the whole of this little Tract is intended. The Story I intend, is related by the excellent Dr. *Rivet*, in an Epistle written not long before his Death to his Brother, *De bonâ Senectute: Of a good Old Age*: And it is this:

Jacobus Faber a great restorer both of Polite Learning and Religion in *France*, being a most Faithful and eminent Minister of the Gospel there, did in a time of very hot Persecution Flye with others; and for his security retired to *Albret* in *Gascoign* to the Queen of *Navarre*, a zealous Professor and Protectress of the Reformed.

formed Religion, with whom he was in Great esteem: On a certain day the Queen did advertise him, That she purposed to come and dine at his House; and in order thereto invited some Learned men with whose Conference she was much pleased, to accompany her there. While they were at Dinner, *Faber* began to be exceeding sad, and now and then to break out into tears. At which the Queen complained, and desired him to tell the cause of such heaviness, when she was come to dine and be merry with him: At last he answered,

“And how can I (most Serene Queen) be chearful myself, or make others chearful, who am the most wicked man that the Earth bears.

And what wickedness so great (saith she) can you be guilty of,
who

who from your Youth have been
esteemed to lead so holy a Life.

“I am (said he) now of the
“age of an hundred and one
“years, and am free from the
“touch of any Woman in all
“this time; neither do I re-
“member ought that burthens
“my Conscience, or should
“make me afraid to leave the
“World, except one sin, which
“I believe too is pardonable.

And when she pressed him to
declare what it was, he could
not speak a while for the abun-
dance of tears; but at length
said :

“How can I stand before
“the Tribunal of God, who
“have purely and sincerely
“taught many the Holy Go-
“spel of the Son of God, who
“following my Doctrine have
“constantly endured a thou-
“sand torments, and death it
“self;

“self; when I my self an un-
“constant Teacher, did flee
“and tho’ I had lived long
“enough, and should not have
“feared Death, but rather co-
“veted it, yet I withdrew my
“self, and cowardly transgres-
“sed the Command of my
“God.

Whereupon the Queen (as
she was very eloquent, and full
of Divine Sayings) discours-
ed largely to him, and did
by many Examples shew, that
the same thing had happen-
ed to many Good and Holy
men who were now in the
Kingdom of God; and there-
fore he ought not in any wise
to despair of the Goodness and
Mercy of God towards him.
And many things to the same
purpose were added by others
present.

Upon which he was com-
forted

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forted, and became chearful again; but said,

“Now therefore nothing remains, but that I go from hence to God, as soon as I have made my Will; I have that Impression, that I must deferre no longer, for I perceive God calls me.

Then fixing his eyes on the Queen; “Madam (said he) I appoint you my Heir; and to your Preacher Mr. Gerard I bequeath all my Books; my Cloaths, and whatsoever else I have, I give to the Poor. Other things I commend to God.

At this the Queen smiling, asked, *What then shall I have James out of the Inheritance?* “The care (said he) of distributing this to the Poor.

It

It is well, (said she) I solemnly profess, this Legacy is more acceptable to me, than if the King of France my Brother had named me his Heir.

After this his Countenance was chearfull; and he said; "O Queen, I have need of some Rest; Be ye chearful, and in the mean time Farewel. So he left them at Table, and laid him down upon a Bed that was near, where as they thought, he lay sleeping, but was indeed fallen asleep in the Lord, without the least sign of any previous distemper; for when they went to awake him they found him dead, to their great admiration. Such was the end of this Holy man; which as Raver observes, leaves to us an

Ex-

Example of the Mercy of God
to this his Servant, in awaken-
ing such a Gracious sense of
his former weakness in him,
and applying his Pardoning
Grace in Christ to him be-
fore he was called hence; and
also a serious Warning unto
all, to get their Accounts for
another World cleared before
they come to dye; That be-
ing well assured of the Fa-
vour of God in Christ, and
of the Soundness of their Faith
and Repentance, they may ex-
pect their Change in Peace:
Conscience is a tender thing,
and what we count but small
while we live, may make a
Dying-bed very uneasie to us;
And therefore as we tender
our own Peace and Comfort
when we come to Dye, it
most nearly concerns us to
be

be Serious while we Live
and as the Apostle saith, T
Ephes. 5. *walk circumspectly, not as Fools*
15, 16. *but as Wise; Redeeming the*
Time, because the Dayes are
evil.

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